

# The Lutheran.

God's word and Luther's teaching will never perish.

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# The Lutheran.

**"God's word and Luther's doctrine perish mm and nevermore."**

**Edited by C. F. W. Walther.**

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## **Editor's Preface to the Third Volume of "The Lutheran."**

With the present issue, we begin the third volume of our journal. We do this with a joyfulness that we confess we did not have at the beginning of the first two volumes. Not that the confidence in our strength has grown! What makes us so joyful is rather that we now quite obviously see the Lord Himself promoting the cause, which this little paper of ours would like to serve in its small part.

There is no doubt in our minds that God has set out to clear away the rubble under which our dear Lutheran church has lain buried here in America for a long time. For what was the situation here only a few years ago, and what is the situation now? Only very few who called themselves Lutheran knew the true Lutheran doctrine, and even fewer confessed and defended it. The Concordia Book, which contains the public creeds of our church, was hardly known by most local Lutherans by name, let alone by its contents. Luther's writings were only in very few hands. Most of the preachers who still called themselves Lutheran had adopted the Zwinglian-reformed heresies (e.g. of Holy Communion, of Holy Baptism, of Absolution, etc.). Baptism, Absolution, Original Sin 2c.) and, at least many of them, also the Methodist practice or the so-called "new measures". "new measures". Most of our congregations were therefore not held together by the One Lutheran Faith, but were mixed communities, that is, composed of Lutherans and Reformed. In these communities, agendas (church books) and hymnals were introduced, in which one tried to please the unbelievers and the false believers as well as the believers. In short, even if the Lutheran Church in America had not fallen back into such gross unbelief, into such open paganism, as almost all places in Germany, it had nevertheless fallen away, had faithlessly abandoned the banner of the confession of its fathers, had thrown away the jewel of pure doctrine entrusted to it, and had become The Lutherans had been contaminated by spiritual fornication with all sects and had kept almost nothing but the name. In spite of this ghastly state of affairs, most Lutherans in America still held the opinion that everything was quite well here; the preachers were not rationalists, there were many hours of prayer, there were revivals here and there, etc. Therefore, one spoke with Laodicea: "I am rich and have had enough, and am not allowed anything. Rev. 3, 14-19. And despite the most colorful differences in doctrine and faith that took place among the so-called Lutherans, there was a great deal of unity among them. Lutherans, there was such an undisturbed peace among them (1 Thess. 5, 3, Ezek. 13) as among the dead of the churchyard. Everybody let the other one; everybody could have whatever views he wanted, who only agreed with the general tone was a dear brother.

This was generally the state of the Lutheran church here only a few years ago. Whoever finds this description exaggerated, should read the letter which the so-called General Synod of the American Lutheran Church recently sent to Germany. General Synod of the American Lutheran Church sent to Germany in the name of 320 Lutheran preachers and 726 Lutheran congregations, he will find how shamelessly the described apostasy is admitted and praised as progress. \*)

But what has happened? For some years now, more and more voices have been raised in favor of the truth and against the error that has been accepted. First it was Professor Schmidt who raised his voice against the apostasy in his "Kirchenzeitung" and pointed to the symbols of our church and to Luther's most important writings against the reformers, from which he gave excerpts. He was soon followed by others who used the aforementioned church newspaper to testify against the corruption that had broken out here and to call for purification. They were joined two

Compare with this also the concession made in the "*Lutheran Standard*". (See *Lutheran*, Vol. II. No. 14.) Furthermore the books: "*Why are you a Lutheran?*" by B. Kurz, and the "*Portraiture Lutheran*" by S. Schmucker, and finally the "*Lutheran Shepherd's Voice*," which under this company incessantly salivates venomously against true Lutheran doctrine and yet, as proof of the great decay of the American Lutheran Church, is considered the organ of a large part of it.

He also made it his task to expose the aberrations that had occurred in doctrine and practice and to point out the necessity of a sincere return to the Reformation. Pastor Wyneken was urged by the plight of the German Lutherans of America to travel to Germany, to present orally and in writing the condition of our church here, and to appeal for help to other fellow believers there. And behold, all this has not been in vain. The former lethargic (sleeping) state has ceased; a wholesome movement has arisen. Some righteous people, who had long since silently bemoaned the ruin that had become apparent to them, but who had already despaired of a more general improvement, now gain courage and come out. Others, who had hitherto considered the state of affairs desirable, now open their eyes in horror and gladly side with those who desire a reformation. Others, overcome by the testimony of truth, begin to be ashamed of their former position, still look with suspicion at the witnesses who have appeared, but quietly begin to dismiss the wrong that has been censured. Others are still undecided at the crossroads, but have already fallen apart with themselves and awakened from their former security. In general, however, the interest in doctrinal matters, which until now had been almost completely dead, has become active again. Luther's writings are again being brought out of the dust, reissued and put into the hands of the people, †). The confessional writings of our church are coming out of the night, which covered them, into the light of day again; one ceases more and more to be ashamed of them; one reads them again, makes the readers of the journals acquainted with them again, prints them again in part and refers to them. \*) The carnal peace, in which one

†) Every reader will be familiar with the fact that this year Mr. Ludwig in New-York has published the *Hauspostille* with its excellent layout. It is very gratifying, among other things, that the English Lutheran Tennessee Synod has reissued Luther's important letter "on rebaptism" and added it as an appendix to its last annual report.

This is done in the *Lutheran Standard*. According to its reports, the Ohio Synod will join with the Tennessee Synod to publish the entire *Concordia Book* in English.

The world, which has slumbered so sweetly until now, no longer wants to be held. A great struggle has broken out, which is becoming more general day by day. Divorces are taking place everywhere, but at the same time there is also a definite desire among the orthodox for the most intimate union. We are obviously standing at the gates of the most important and, as we firmly hope to God, most salutary decision for our Church.

Those who are now fighting for the restoration of the Lutheran Church in its original form, especially as far as doctrine is concerned, are admittedly still only a drop in the bucket compared to those who are fighting against it. But however few they may be, however much their community may be persecuted with ridicule and scorn, however much they may be made suspicious to the people, and however much they may be portrayed, against their own better knowledge and conscience, as a new sect that is making secret plans to lead the Lutherans back to Rome; therefore, however much they may be called Old Lutherans, Pufeyites, even secret Jesuits, and the like - we are confident! Even if the poison of lies is still so unpardonable: the Lord has set out to help His church again; neither crowd, nor power, nor cunning, nor lies and betrayal will endure Him; He will almightily lead out His work. The truth will triumph and the enemies of the truth will be put to shame.

Amen.

## **Synodical Constitution.**

### Introduction.

Although it is certain that Lurch is a fine constitution, only Lurch is able to preach the holy gospel in a pure and truthful way and to administer it properly. The church will be founded and preserved by the pure and sincere preaching of the holy gospel and the correct administration of the holy sacraments. Although it is certain that the Church is founded and preserved only by the pure preaching of the holy Gospel and the proper administration of the holy sacraments, it is equally certain that a healthy constitution, not contrary to Scripture, also contributes to the prosperity of the Church. \*) Here in the United States of North America, for example, the individual Lutheran congregations without a common church federation would, on the one hand, hardly all preserve the pure doctrine and, on the basis of it, resist the attack of the false-believing fluttering and swarming spirits for a long time, and, on the other hand, it would be impossible for them, on the basis of the same faith and through the cooperation of the same love for the advancement of the holy church, to also pursue their purposes together. Church (see below chap. I § 6). It was primarily for these two reasons that the later named servants of the Lutheran Church came together.

\*) When e.g. When about 70 - 80 years ago rationalism broke into the church and unbelief was preached from many pulpits instead of the church faith, it was the constitution and order of the old good time, it was the orthodox forms in the orientation of the public worship and the special church acts, which nourished the faith and the confession of the church in the hearts of the believers, awakened in the seekers and maintained the community of the praying and confessing church.

Church, to draft a synodal constitution, which did not rest on the confessional writings of the church as a mere figurehead, but which proved in its entire execution that all parts of it were supported and permeated by the unadulterated confession and the pure doctrine of the church, so that the confessing and teaching church would take on the facilitation and promotion of every special ecclesiastical purpose. The first is that the confession of the church is only mentioned externally and incidentally, without it exerting a regulating and formative force on the entire constitution and on the entire conduct of the church. It is not made clear, for example, that and how the confession and doctrine govern the common worship, discipline, and government of the church in general, as well as particular purposes, including the establishment of ecclesiastical teaching institutions, the publication of ecclesiastical periodicals, the manner of examining candidates, the orderly appointment of the sacred preaching ministry, internal and external church affairs, and the organization of the church. We find this defect in the constitutions of those existing synods which still show a certain outward respect for the ecclesiastical confession and formally accept it, even though their ecclesiastical practice here and there is grossly and manifoldly contrary to it. The other grievance is that for the pursuit of certain ecclesiastical purposes, such as the care of the poor and the sick, missionary work and the like, private associations are so easily formed in this day and age, as it were in addition to the church, which have no or only a very loose connection with the confession of the church and usually bear the stamp of the restless and busy Methodism.

However, not only for the sake of the highly important matter itself and not only for the prevention of

this twofold grievance, it was necessary to emphasize the fundamental and pervasive nature of the church confession when drafting this synodal order, but also primarily for the sake of the Schmuckerians, i.e. the so-called Lutheran General Synod. As is well known, the General Synod has recently openly declared its apostasy from the Lutheran, i.e. ecclesiastical, doctrine of the sacraments, and to whom the confession of the church, as if it did not rest on the immutable and eternal Word of God, seems to be something changeable and ambiguous, let alone that it should permeate the entire practice of the church in an ordering and invigorating manner.

The names of those Lutheran preachers who, for the purpose of drafting the following synodal constitution, united in a deliberative conference at Fort Wayne during the first part of July, are now as follows: Löber, pastor at Altenburg, Perry Co., Mo.; Dr. Sihler, pastor at Fort Wayne, Ind.; Knape, pastor at Defiance, Henry Co., O.; Schmidt, Rev. in Cleveland, O.; Ernst, Rev. in Neuendettelsau, Union Co., O.; Walther, Rev. in St. Louis, Mo.; Brohm, Rev. in New York, N. I.; Schneider, Rev. in Marion, Marion Co., Ohio; Selle, Rev. in Chicago, Ills.; Hußmann, Rev. in Marion Townsh., Allen Co., Ind.; Crämer, Rev. in Frankenmut, Saginaw Co., Mich.; Trautmann, Rev. in Danbury, Ottawa Co., O.; Hattstädt, pastor in Monroe, Mich.; Detzer, pastor in Williams Co., O.; Bürger, pastor in Willshire, Vanvort Co. and in Mercer Co., O.; Jäbker, pastor in Adams Co., Ind. In addition, the following, who could not be present, had Ler Conferenz assure them of their hearty approval of the plan: Grüber, pastor in Paizdorf, Perry Co., Mo.; Keyl, pastor in Frohna, Perry Co., Mo.; Fürbringer, pastor in Elkhorn Prairie, Washington Co., Ills.; Schieferdecker, pastor in Monroe Co., Ills.; Bünger, pastor in St. Louis and Central Townsh., Mo.; Lochner, pastor in Toledo, O. Finally, the following candidates of the holy preaching office were also present. Lehmann, Schuster, Böhm, Wolf, Scholz.

The adopted Constitution reads as follows:

In the name of JEsu.

### **Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio and other states.**

#### **Cap. I. Reasons for the formation of a synodal association.**

1. the example of the apostolic church. (Acts 15, 1 - 31.)
2. preservation and promotion of the unity of the pure confession (Ephes. 4,3 - 6., 1 Cor. 1, 10.) and common defense against separatist and sectarian evil.\*) (Rom. 16, 17.)
- § 3. protection and preservation of the rights and duties of pastors and congregations.
- § 4. bringing about the greatest possible uniformity in church government.
5. the will of the Lord, that the various gifts should be of common use. (1 Cor. 12, 4 - 31.)

Separatists (schismatics) are those who do not separate themselves from the doctrine, but from the outer community of the church, because hypocrites are also mixed with them; as if the church could separate these hypocrites from itself, especially if their hypocritical faith does not break out in obvious sins. Rather, she has to follow Matth. 13, 29. 30. and the procedure of the Lord with Judas. For only obvious and stubborn sinners are to be cast out after all degrees of punishment according to Matth. 18,15-17 have proven fruitless.

Sectarians, on the other hand, or heretics, are those who separate themselves from the pure doctrine and, in this or that article, bring up, spread, or adhere to and stubbornly defend contrary to Scripture, that is, false doctrine. After they have been admonished once and again in vain, the church should avoid them and put them away. Titus 3:10, Romans.

16, 17., even according to Gal. 1, 8. 9. they curse, not necessarily according to their person, as if they could not come to repentance again, but as carriers of the soul-murdering heresy. - By the way, it often happens that separatists finally become sectarians.

6. united spreading of the Kingdom of God and enabling and promoting special church purposes. (Seminary, Agende, \*) hymnal, Concordienbuch, \*\*) schoolbooks, Bible dissemination, missionary work within and outside the church, etc.).

Cap. II. Conditions under which the union with the synod may take place and the communion with it may continue.

1. confession of the holy scriptures of the A. and N. testaments. The first is the confession of the Holy Scriptures of the A. and N. Testaments as the written word of God and the only rule and guideline of faith and life.

Acceptance of the entire symbolic books of the Evangelical Lutheran Church (as there are: the three ecumenical †) Symbola, the unmodified Augsburg Confession, its Apology, the Schmalkaldic Articles, the Large and Small Catechism of Luther and the Concordia Formula ‡), as the pure unadulterated explanation and exposition of the divine Word.

3. renunciation of all church and faith mongering, such as: serving mixed congregations, as such, on the part of the ministers of the church; participation in the worship and sacramental acts of false-believing and mixed congregations, participation in all false-believing tract and missionary activities, etc.

4. exclusive use of pure church and school books (agendas, hymnals, catechisms, reading books, etc.). If it is not feasible in congregations to use existing

Agende, actually *agenda*, means literally, that which is to be done by the minister of the church, be it in the common public service or in the special ecclesiastical office, as e.g. baptism, copulation and so on. Therefore, a book is also called an *agendum*, in which, on the basis of the right church faith, everything is dealt with that the pastor is asked to speak and do, both when he approaches God with the congregation praying, confessing, praising and interceding, and when he, as the mouth and hand of God, administers the blessings and salvation goods of the Lord to the congregation.

This is the name of the collection of confessional writings of the Lutheran Church that came into being in the year 158, which book is the true concord or unity of the opposites contending in the Roman and Reformed Church and the right union of the same. This collection deals with the individual confessions or symbols given in Cap. II, § 2.

†) i.e. in general. This was the name of the church assemblies (synods, concilia), which were attended by the church of the then known world, i.e. of the three parts of the earth Asia, Africa and Europe, as far as they were discovered, in contrast to the special synods, which gathered from about one province of the Roman Empire.

‡) Although the Formula of Concord or Eintrachts is intended only to settle doctrinal disputes that had arisen between the confessors of the Augsburg Confession and within the Lutheran Church, and although it is therefore not included in the union of ecclesiastical symbols by the Lutheran Church in all countries: it is nevertheless of the utmost importance for our church here in America, especially because of its sharp and concise assertion and defense of the pure doctrine against the Reformed, so that it would be most frivolous, even unconscionable, not to profess it in the most definite manner.

¶) So these are the ones that are composed of Lutherans and Reformed above so-called Evangelicals (Unirten Protestants) and are not seldom served by so-called Lutheran preachers, who then of course must be of two kinds, i.e. Lutheran to the Lutherans and Reformed to the Reformed.

If it is not possible to exchange irreligious hymnals and verses with orthodox ones without further ado, the preacher of such a congregation can only become a member of the synod under the condition that he uses the irreligious hymnal 2c. with public protest and promises in all seriousness to work towards the introduction of an orthodox one.

5. ordinary (not temporary) appointment of preachers and ordinary election of deputies by the congregations, as well as integrity of the conduct of preachers and deputies.

§ 6. providing Christian schooling for the children of the communities.

7. the exclusive use of the German language in the synodal assemblies. Only guests may speak to the synod in other languages if they do not speak German.

8. unknown persons may not enter as members of the synod unless they can properly legitimize themselves with regard to doctrine and life.

Cap. III External organization of the synod.

1. components of the synodal staff are: The ministers of the church and the deputies of the parishes, \*) each of whom has the right to elect one of them. Preachers or deputies, if they are absent for just cause, may cast their vote in writing in a given case.

The aforementioned members of the Synod shall elect among themselves for three years, from among the servants of the Church, by majority vote, a President, a Vice-President, a Secretary and a Treasurer, the latter of whom may also be elected from among the deputies.

3. only consultative members shall be all preachers, prebendary canvassers and teachers not authorized by congregations, and all delegates of a congregation of the synodal association appearing apart from the deputies.

All synodal meetings are public, but the synod may make an exception to this rule if it deems it necessary or is requested to do so.

The preachers belonging to the synod also use their presence at the synodal assembly to hold a preachers' conference.

The regular synodal meeting shall be held once a year.

During the session of the synod, the members of the synod shall preach several times on subjects determined by the presiding officer at least three months in advance.

#### § 8. matters of doctrine and conscience

A parish is either a single congregation or the sum of the individual congregations which the pastor serves, just as in Germany the area within which he has to administer his office in various places is called Kirchspiel or Kirchsprengel. Thus, even if the pastor serves 3-4 or even more spatially separated congregations here in the country, they are essentially only one congregation in relation to him and therefore have to send a common deputy to the synod.

shall be decided by God's Word alone; all other decisions shall be made by majority vote; in case of equality of votes, the President shall decide.

### Cap. IV. Business of the Synod.

1. supervision of the purity and unity of doctrine within the synodal district.

§ 2. supervision of the official conduct of the preachers and teachers of the synodal district.

3. common defense and propagation of the church.

§ 4. publication and promotion of a church magazine.

5. conscientious examination of candidates for sermons and school offices.

§ 6. consummation of ecclesiastical ordination and induction into office.

8 7. training future preachers and school teachers to serve the church.

8 8. providing for preacherless congregations that appeal to the Synod.

9. to issue theological objections and opinions, and to settle disputes between individuals or entire parties in the congregations, but the latter only in cases in which the synod is requested to do so by all parties concerned.

§ 10. striving for the greatest possible uniformity in the ceremonies.

Care for a faithful fulfillment of all duties of the preaching ministry, especially for the exercise of a genuine evangelical pastoral care in all its branches: accordingly also promotion of a thorough confirmation instruction in general and especially with regard to the erroneous teachings of the prevailing sects, and introduction and maintenance of Sunday catechizations with the confirmed youth.

§ 12. Assistance to poor congregations within the synodical district to obtain regular service by a preacher.

§ 13. Collection of ecclesiastical-statistical news from the synodal district along with the creation of an American Lutheran Church Chronicle.

14. liaison with the Lutheran Church Abroad.

### Cap. V. Execution of synodal business.

The synod shall meet once a year at the time and place determined at the last synod held. For exception see: Cap. The duration of the annual synodal meetings may never be extended to more than ten days.

The synod opens its meetings with singing and prayer; thereupon the names of the present preachers and deputies entitled to vote are registered by the secretary, after their credentials have been examined and acknowledged. Thereupon the admission of the merely advisory members is carried out and the names of the same are also entered in the synodal register.

The President shall then deliver the synodal address and the annual report.

The presiding officer shall give a summary report of the matters to be discussed at the present meeting. Anyone wishing to submit such matters to the synod shall submit them in writing to the praeses four weeks in advance and only exceptionally on the day before the opening of the synod.

In order to avoid proliferation, the President shall assign certain matters to individual committees for discussion, reporting and proposals for the adoption of resolutions by the synod. However, in important cases, each member of the synod has the right to protest against this measure.

Every summary report, including proposals, shall first be submitted to the synod for adoption; once it has been adopted, it shall be submitted for discussion. After careful consideration of the reasons and counter-reasons, the presiding officer shall call for a decision or vote.

The Synod shall request the Praeses to report on the results of the visit he made last year according to the instructions, in order to supervise the teaching, life and conduct of the preachers and school teachers. (See below Cap. VI. §. 5.) Should the case arise that the Praeses reported a preacher to the Synod, who persisted in false doctrine or vexatious conduct even after repeated admonition by the Praeses, the congregation concerned and the Ministerii, the Synod as a whole shall make a final attempt to convert the accused from the error of his ways. If the person thus punished does not hear the synod, he is excluded from it, and the congregation must carry out Christ's command Matth. 18:17: "If he does not hear the congregation, consider him a Gentile and a tax collector. The praeses must also report on the ecclesiastical condition of the visited congregations, among other things, whether he has found congregational or ecclesiastical ordinances, books for church and school, etc. in them, the contents of which contradict the confession of pure doctrine. During his stay among the visited congregations, the president is permitted to convene a congregational meeting through the board of the latter.

The synod has the duty to examine and discuss together in its annual meetings which articles of church doctrine are to be pursued primarily in word and writing, against which false doctrines and infirmities in life the struggle is to be directed in particular, and how to proceed in such teaching and defense. Accordingly, the synod is to evaluate the achievements of the editor of its journal to date and to give him instructions for his future activities. Likewise, the Synod shall discuss the needs of our fellow believers who have been neglected by the church and shall come to an agreement.

In this way, it is possible to support such capable men with advice and action who, out of free Christian love, undertake to visit the abandoned Lutherans in order to prepare the founding of proper congregations among them. Such visitors are to be trained in the direction of their business, examined before their departure, provided with instructions and dismissed with solemn prayer and blessing. The visitor shall keep a diary and send detailed reports to the Praeses, who shall submit them to the Synod in his annual report.

The synod also considers itself obligated to contribute as much as it can to the conversion of the pagans; however, it does not take part in any way in the prevailing religio-mongering of the missionary system.

The synod has the duty to establish, maintain and supervise institutions for the training of future preachers and school teachers for the service of the church. These institutions can be of two kinds: in the former the goal is a theological education, in the latter a predominantly ecclesiastical-practical education. Until their forces are strengthened, however, the synod must see to it that capable preachers from among them undertake the education of capable young people for the service of the church.

§ 10. a.) The Synod shall appoint two examiners from the most capable theologians of its means by the Ministry for three years for the examination of those who wish to become candidates for the office of preacher. The president, together with the elected examiners, forms the examination commission of the synod and presides over it.

b.) The exam should be both written and oral. In writing, a sermon on an assigned text, an elaboration on a dogmatic and church-historical subject, and finally a short outline of the curriculum vitae, as well as a credible testimony of morals are to be submitted. Orally, the following subjects are examined: Bible knowledge and interpretation of the Scriptures, Christian doctrine, knowledge of the symbolic books and the teachings of false believers, church history, especially the history of the Reformation, practical pastoral care; likewise, the candidate must deliver the submitted sermon and a catechization. All this is done publicly. The examiners have to investigate above all whether the candidate has a thorough



knowledge of the right division of the Law and the Gospel, (2 Tim. 2, 15.) also whether he is doctrinal, as well as loud and decisive in the pure confession.

c.) The regular time of the examinations is that of the synodal sessions on two consecutive days; for exceptional cases see: Cap. VI. § 8.

d.) With regard to the requirements that are made of the examinees, two classes of them take place; to the first belong

those who claim a complete theological education, who are therefore to be examined in Latin and only in certain subjects in German, in particular also on their knowledge of the basic languages of Holy Scripture. To the second class belong those who have received a predominantly practical training for the conduct of the sacred ministry. They are to be examined in the German language.

e.) After passing the examination, the candidates are to be issued a detailed certificate of their proficiency.

f.) Those who wish to be examined must apply in writing to the Praeses about six weeks in advance, enclosing their curriculum vitae and testimony of morals. Thereupon, at least four weeks before their examination, the Praeses will send them the text of the sermon and the topic of their paper. The candidate has to bring these two papers to the exam. Those candidates shall be exempted from the examination who can sufficiently prove by certificates that they have already been examined by other recognized orthodox ecclesiastical bodies and found capable.-As far as the examination of those who wish to become school office candidates is concerned, the pastor of the place shall take over this and issue a detailed certificate to the candidate for presentation to the synod. The subjects of the examination are: Bible knowledge and understanding of the Scriptures, doctrine of the faith, with special reference to the symbolic books, especially the two catechisms of Luther, church and Reformation history, world history, patriotism, German language, arithmetic, fine writing, description of the earth, music. In addition, the examiner must submit a written catechesis and deliver it, as well as a written treatise on a pedagogical subject determined by the examiner. Every new school teacher is to be publicly and solemnly inducted into his office by the pastor of the place in the church before an assembled congregation.

The ordination and induction of newly called preachers into the ministry shall be carried out under the restrictions indicated in Cap. VI. A. § 11; he does this in the company of at least one of the neighboring preachers, if possible before the congregation concerned, with solemn commitment to the entire symbolic books (see Cap. II. § 2.), and according to the form of a recognized orthodox agenda.

Ordination is granted only to those who have received a lawful calling from and to a particular congregation, and who, after previous examination, have been found sound in faith, capable of teaching, and of irreproachable conduct. So-called licenses (2.) in use here are not given by the synod, because they are contrary to Scripture and all church practice.

If Lutheran congregations without preachers apply to the synods for preachers, the synod must take serious care that the former are provided with faithful pastors as soon as possible by proposing candidates to these congregations for the vacant pastorate. If, however, the requesting congregation should be a mixed one, i.e. consisting of Lutherans, Reformed and so-called Protestants or Uniate, it will not be rejected without further ado, but the honor of God, Christian sincerity and honesty, and the true love of one's neighbor require that such a congregation can only be served by a preacher of the synod under the following conditions:

a.) when it declares that it wants to submit unconditionally to the word of God, as only the Lutheran church does;

b.) if, after previous instruction, it confesses the doctrine of the Evangelical Lutheran Church, which is true to Scripture alone, namely of the holy sacraments and the office of the keys, and rejects the contrary doctrine as contrary to Scripture;

c.) if the formerly non-Lutherans agree to the declaration that by receiving Holy Communion from the hand of a minister of the Lutheran Church they publicly enter into the communion of the Lutheran Church and hereby 'cease to be Reformed, so-called Evangelicals or Uniate, etc.'. The Lutheran Church is the only church in the world that has a Lutheran minister.

Only in such cases can the synod be asked to issue theological statements and opinions and to settle existing disputes, provided that in doing so it does not involve worldly affairs, interfere with the rights of each individual congregation, or violate the rules of Christian love and ecclesiastical order.

If the synod is requested to do so at the time of its session, the request shall be made by the present assembly, unless it is necessary to investigate the circumstances in question on the spot; if, on the other hand, such a request is made to the presiding officer outside the time of the synod's session, the matter shall, if urgent, be settled by a committee chosen by the presiding officer.

(14) Although the Synod holds that, according to the seventh article of the Augsburg Confession, uniformity of ceremonies is not necessary for the true unity of the Christian Church, such uniformity, on the other hand, appears to it to be wholesome and expedient, for the following reasons:

a.) because the weak are easily misled about the doctrinal unity of the church by a complete difference in the external ceremonies;

b.) because the Church, in abolishing already established customs and ways, should avoid the appearance of novelty and frivolity.

Incidentally, the Synod also considers this necessary for the purification of the American Lutheran Church, that the emptiness and paucity in the outward appearance of the worship service be counteracted, which has become dominant here through the penetration of the false reformed spirit.

The Synod requires all preachers and congregations, which are to be recognized by it as orthodox, not to adopt or maintain any ceremony by which the confession of the truth is weakened or false doctrine is approved and strengthened, especially if the maintenance or abolition of such ceremonies is urged by false believers. (3.)

Where private confession already exists, it is to be maintained according to Article 11 of the Augsburg Confession. Where it does not exist, the preacher must work toward its introduction through instruction and teaching. However, general confession and absolution may be retained alongside private confession in those congregations where there are obstacles to its complete abolition that cannot be removed.

The intended uniformity in the ceremonies is to be brought about mainly by the adoption and use of purely Lutheran agendas that are as uniform as possible.

The synod as a whole shall supervise the way in which pastoral care is handled by the individual preachers belonging to it. It therefore has the right to inquire about this and to evaluate what is reported. In particular, it is up to them to see whether their preachers have allowed themselves to be misled into applying the so-called "new rules of moderation" (4.) that have become prevalent here, or whether they are conducting pastoral care according to the sound scriptural manner of the orthodox church.

It is also incumbent upon the synod to ask the preachers how things stand in their congregations with regard to Bible reading, home worship, the discipline of children, confession, church attendance, communion, the selection and use of religious writings, and whether any separatist tendencies and conventicles \*) are to be found in the congregations, and what the ecclesiastical and moral condition of

the same is in general.

The synod supports only those congregations for the preservation of the ministry of preaching which are in great need of it and which manifest a sincere desire for the full enjoyment of the means of grace.

The synod asked that a good copy of the original text of the Small Lutheran Catechism and a corresponding Book of Proverbs always be available.

A catechumen can receive Confirmation only if he or she memorizes at least the text of the Catechism without interpretation.

Conventicles are all meetings outside and in addition to the church, which are arranged for the purpose of edification, exceed the limits of the home service and are beyond the view and supervision of the legally appointed pastor.

The catechumen must be able to recite the teachings of the Christian faith, and he must have been taught the understanding of the same to such an extent that he is able to examine himself according to 1 Cor. 11:28. More capable catechumens are to be brought, where possible, to the point where they can substantiate the teachings of the Christian faith with the clearest proofs from Scripture and refute the false teachings of the sects.

About a hundred hours may have to be spent on confirmation classes.

Finally, the preacher must see to it that his confirmands have a good number of such core church songs imprinted in their memory, which can serve them as a gift for their whole life.

The Synod makes it the duty of conscience of its preachers not to lose sight of the catechumens after their confirmation, to take care of them in a particularly fatherly manner, and therefore, among other things, to conduct public Sunday examinations of the catechism with them wherever possible.

§ 19. The Synod shall require each of its preachers to bring a written indication to its annual meeting:

a.) of the existence of the parishes in the past year with regard to the parishes belonging to them, the number of souls, the number of voters, the number of schoolchildren, both those from the parish and those from outside;

b.) of the number of those baptized, confirmed, communicated, copulated, died in their parishes in the past year.

The Synod shall elect a competent man to conduct the correspondence with the Lutheran Church abroad, especially with the witnesses of the truth in Germany. The purpose of this correspondence is to maintain a living fellowship of the church here with that abroad, and thereby to testify and maintain that the church is only one in spirit, faith, doctrine and confession at all times and in all places.

The Synod elects a preacher to compile a chronicle of the American Lutheran Church, in which the most remarkable events and movements within it, its struggles, and the influences it experiences from outside are recorded with the approval of the Synod.

The synod recommends to its preachers the establishment of district preachers' conferences, which are to be held twice a year, if possible.

22. For the synodal assembly to be validly held, it must be legally convened and at least one-third of the members entitled to vote must be present. If officials are absent from meetings, the synodal members present shall elect temporary representatives of those officials.

The new officers shall be elected at the close of the synodal assembly at which the term of service of their predecessors expires.

24. If preachers apply for admission to the synod who were not previously members of recognized church bodies of orthodoxy, they must submit to a colloquium \*) to be held by the synod with the examination commission before their admission. <

#### Cap. VI. Rights and Duties of Civil Servants and Other Members of the Synod.

The officials of the Synod shall exercise only such rights as are expressly conferred upon them by the Synod, and for this, as well as for the performance of their duties, they shall be responsible in all respects to the Synod. They may therefore be called to account by the Synod at any time.

##### Rights and duties: A. Of the President.

He shall direct the proceedings of the synodal assemblies, so that everything may be done in a Christian order.

He shall have the casting vote in the event of a tie vote on matters other than matters of conscience and if the matter cannot be postponed.

The Board of Directors is authorized to appoint committees to deal with specific business (see Cap. V. § 5.).

§ 4. he shall submit all submissions made to him without exception to the Synod.

At the end of each synodal assembly, he shall, together with the examination commission, set tasks on theological and pedagogical subjects for each preacher, teacher and candidate of the preaching and school office connected with the synod, which tasks shall be sent to him and the members of the examination commission concerned at least three months before the next session of the synod and shall be evaluated by them in the presence of the preachers.

6. he shall sign the certificates of examination and ordination and in general all letters and documents issued in the name of the Synod.

7. he shall use all diligence to visit each parish of the synodal district at least once during his three-year administration †), on which he shall report at the annual synodal assembly.

§ 8. he shall preside over the synodal committee charged with the examination of candidates for the preaching ministry.

This is a conversation, not to explore your knowledge and doctrines, but to explore the orthodoxy of the mind.

†) The biblical reason for such supervision and oversight can be found in Acts 15, 36, 1 Tim. 5, 20. 15, 36, 1 Tim. 5, 20. Likewise, apart from the latter passage, we must reasonably conclude from 2 Tim. 2, 2. and Tit. 1, 5. that if it was incumbent upon these two apostolic helpers to confirm and appoint such teachers, who were of course previously appointed by the churches, they also had the right and duty with the churches to supervise these elders and bishops. Dir ecclesiastical justification for such salutary supervision, see Luther's Works, Walch's ed. tom. X. Page 1963.

He shall ordain the newly called ministers of the church, possibly with the assistance of the neighboring preachers.

In urgent cases of emergency, he is authorized either to conduct the examination of candidates in theology on his own or to delegate it to another competent brother of the synod.

He may delegate his duties at ordination, where necessary, to any already ordained preacher.

He shall also provide advice and answers upon request outside the synodal sessions.

In his supervisory duties, he shall strictly follow the written instructions he receives from the synod.

He shall have the power to convene special meetings of the synod in urgent emergencies, but he must first obtain the consent of at least two-thirds of the voting members of the synod to hold a special meeting. If, however, the meeting cannot be postponed, the president shall convene the synod without further ado, and its meeting shall be legally valid if a full two-thirds of those entitled to vote have come together. Moreover, the president must in any case have previously informed all members of the purpose of such meetings.

##### B. Of the Vice Pres.

At the request of the President, he shall take the place of the President in all matters.

In the event of the death of the President, he shall take his place in full until the expiration of the term of service of the former.

##### C. Of the secretary.

§ 1. The latter shall keep the minutes during the synodal proceedings.

2. he shall execute and sign all letters and documents of the Synod.

- § 3. he shall take care of everything that is to be published in the name of the Synod.
- § 4. He shall keep an accurate register of all members of the Synod.
- § 5. he shall keep a book containing the ecclesiastical statistics \*) of the synodal district.
- § 6. He shall administer the synodal archives †).

#### D. Of the treasurer.

§ 1. He shall attend to all pecuniary matters in the name of the Synod and as directed by it.  
He shall render an annual account of income and expenditure at the synodal assemblies, and shall at all times submit to an audit ordered by the synod or its officers.

\*) By this is understood the indication of the number of congregations and in each one; Inen again, how many baptized etc. in each year.

†) Archive is a collection of documents, written evidence and other records essential and important to any community.

#### E. Each individual member of the Synod.

Each member of the synod shall, according to his profession, powers and means, apply all diligence and earnestness so that the purpose intended by the synodal association may be attained in the best possible way, namely, the most necessary preservation of the purity and unity of doctrine and the preservation and propagation of the church.

§ 2. Every standing member shall effect his entrance into the Synod by signing the Synodal Constitution.

Only the preachers and deputies authorized by the congregations are entitled to vote, both of whom must present the written authorization given to them by the congregation, the former when they join the synod, the latter when they appear each time. If a congregation sends two or more preachers, they shall have only one vote.

The deputy of a congregation remains entitled to vote even if the preacher of that congregation is prevented from appearing at the synodal assembly, as in the opposite case.

Every preacher and teacher who is a member of the synod shall pay at least one dollar annually into the synod treasury. The former shall also, where possible, raise voluntary collections from their congregations for this fund. This money is to be used:

- a.) to defray the general expenses of the synod (expenses of the officials, crying materials, printing costs for the synodal report, postage, etc.);
- b.) to achieve ecclesiastical purposes (establishment and maintenance of ecclesiastical institutions for the education of future preachers and teachers and the like).

Every standing member of the synod shall regularly attend the annual synodal assembly until its end. Anyone who fails to attend twice in succession without a written excuse shall have his membership of the synod terminated.

#### Cap. VII On Changes in the Constitution.

Amendments to the Constitution and additions thereto may be made if they do not conflict with the provisions made in the second chapter of the present Constitution, and if all the members of the Synod vote in favor of them on behalf of their congregations, to whom they have been submitted one year before.

Ebr. 13, 8.

Jesus Christ yesterday and today, and the same forever.

Paid:

2. yearg, the HH. Past. Grötz, Bücher, Heise, Sträub.  
1st half of the 3rd year Mr. Aulwerswerth.  
3. year. Mr. D. Brockschmidt.

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**Dr. Martin Luther's proof that the Lutheran Church is the old church, while the Roman Catholic Church is a new church.**

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(Luther's writing against Duke Heinrich zu Braunschweig, under the title: Wider Hans Wurst\*) from 1541. See Luther's writings. Walch's ed. tom. XVII. P. 1656.)

Let us take the matter itself before us, namely, why the papists, through their heresy, call us heretics. And this is that they pretend that we have fallen from the holy church and have created another new church. The answer to this is: because they boast that they are the Church, they are obliged to prove it. If they prove it with some reason (do not ask for much reason), we will give ourselves up, come and say: *peccavimus, miserere nostri*, i.e. we have sinned, have mercy on us. But if they cannot prove it, they must confess (they do so gladly or unwillingly) that they are not the church, and we may not be heretics, that we fall from the void church; indeed, since there is no remedy, we must be the church of Christ, and they the church of the devil, or again. Therefore, the point is to prove which is the true church.

As long as the proof is not there, it is in vain that one part praises the church and the other part calls heretics; one part must be false and wrong. For there are two churches from the world to the end, which St. Augustine calls Cain and Abel. And the Lord Christ gives us that we should not accept the false church, and Himself distinguishes two churches, a right and a false one, Matth. 7, 12: "Beware for the false prophet, which cometh unto you in sheep's clothing" 2c. Where prophets (teachers) are, there are churches in which they teach. If the prophets are false, the churches that believe and follow the prophets are also false. Now we have never been able to get from the papists that they wanted to prove why they are the right church, but stand on the saying Matth.

\*) Luther gave his writing this title, for the duke had written, Luther call the Churfürsten Hans Wurst.

18, 17: "The church should not be heard," or should be lost; but Christ does not say there: who, where, or what the church is; but where it is, there it should be heard. This we also confess and say; but we ask, where and who is the church? *non de nomine*, not of the name, but of the essence we ask.

As if I asked a drunkard, half asleep, or a fool, "Tell me, dear, who or where is the church? and he answered me ten times nothing else, but thus: "One should hear the church! How can I hear the church if I don't know who or where it is? "Yes," they say, "we papists have remained in the old previous churches since the time of the apostles; therefore we are the right ones who came from the old church and remained until then; but you fell from us and became a new church against us." Answer: But how, if I prove that we remained with the old right churches, even that we are the right old church, but you have fallen away from us, that is, have become apostate from the old churches, have established a new church against the old church? Let us hear this.

First of all, no one will be able to deny that we, as well as the papists, are of the origin of Holy Baptism and Christians of the same. Baptism, and are called Christians from the same. Now baptism is not a new one, invented by us at this time; but it is the same old baptism that Christ instituted, in which the apostles and the first church, and all Christians afterward, have been baptized until now. Now if we have the same baptism, the first old (and as it is written in the symbol, *catholicae*, i.e.) of the whole Christian churches, and are baptized in the same, then we certainly belong to the same old and whole Christian church, which is the same with us and we are the same with it from the same baptism, and there is no difference because of baptism. But baptism is the most noble and first sacrament, without which all the others are nothing; as they must confess. Therefore the papists cannot with truth reproach or heresy us another or new church, because we are children of the old baptism, as well as the apostles themselves and the whole of Christendom, Ephes. 4, 5. "one baptism."

Secondly, no one will deny that we have the holy sacrament of the altar. Sacrament of the Altar, the same and the same as Christ himself instituted it, and the apostles afterwards used it, and all Christendom; and so we eat and drink with the old and all Christendom from one table, and received with them the same same old Sacrament, and have done nothing new nor different therein; \*) for which reason we are with them one Church, or, as St. Paul, 1 Cor. 12, 13, says, "one body, one bread, which we eat of one bread, and drink of one cup." Therefore the papists cannot call us heretics or new church, they must first call Christ, the apostles and the whole Christianity heretics; as they also do in truth, because we are one church with the old churches, in one sacrament.

Thirdly, no one can deny that we have the right old keys and have no other use for them than to bind and loose the sins that have been committed against God's commandment, as Christ instituted them, Matth. 16, 19. Joh. 20, 23. \*\*) and the apostles and all Christianity have used them until now; thus we have the same keys with the old churches; therefore we are the same old church or ever were in it. For we do not make new keys, we do not make new laws, nor do we exclude kings and lords from and into their worldly dominions, but only sinners from and into the kingdom of heaven; just as the old church did, by command of the Lord. That the papists again falsely lie to us, even heresy and blaspheme the old churches, apostles and Christ Himself in us.

Fourth, no one can deny that we have the preaching ministry and God's Word pure and abundant, diligently teaching and practicing it without any addition of new, own, human teaching, just as Christ commanded, the apostles and whole

The new American Lutheran Church, which with its General Synod denies the presence of the Body and Blood of Christ in the Holy Communion, cannot oppose this. It must therefore confess that it is a new apostate church.

Also in this respect the new American Lutheran Church has to give in when it is accused by the Roman Church of being a new and therefore false church.

Christianity. We do not invent anything new, but keep and remain with the old Word of God, as the old church had it; therefore we are with it the true old church; as one church, which teaches and believes the same Word of God. Therefore the papists blaspheme Christ himself, the apostles and the whole of Christendom, when they call us a new church and heretics. For they find nothing in us but the old things of the old churches, that we are like them and one church with them.

Fifthly, no one can deny that we hold the apostles' symbol, the old faith of the old churches, but keep the same with it, believing, singing, confessing, adding nothing new to it, so that we belong to the old church and are one with it. Therefore, this piece does not allow us to be truthfully scolded by the papists as heretics or new church; for whoever believes and holds the same with the old church is of the old church.

Sixth, no one can deny that we have the same prayer, the same Lord's Prayer, with the old church, we do not invent anything new or different, we sing the same psalms, praise and thank God with one mouth, just as Christ taught, the apostles and the old church itself used and commanded us to do according to the example. And the papists here before cannot heresy us nor reproach the new church, they must first reproach Christ himself together with his dear old churches 2c.

Seventh, no one can deny that we teach and hold with the ancient churches that one should honor the temporal rule, and not curse it, nor force it to kiss the feet of the pope. Nor have we invented such things anew, but St. Peter, Second Epist. 2:10, curses those who would invent such things anew and do them in the future; and St. Paul, Rom. 13:1 ff, stands with us and all of Christendom, that in this we may not be or be called new things, (as the papists blaspheme God Himself in us,) but are and belong in the old, holy, apostolic church, as the first children and members of it. For we have always been taught to be most faithfully obedient to our authorities, be they emperor or prince, and we ourselves have done the same and prayed heartily for them.

Eighth, no one can deny that we praise and extol the marriage state as a divine, blessed and pleasing creature and order for the fruit of the womb and against carnal immorality. And have not devised it anew, much less forbidden it as new teachers; but just as God created it from the beginning, Christ confirmed it, the apostles and the ancient church honored and taught it: in the same old rule and God's order we have remained, and so the

\*) If the aforementioned new church is asked about this, oh how it must completely blush and fall silent!

The churches are similar to the old churches, indeed, they are true members of the old churches. That one sees here how the papists once again falsely impose innovation on us.

Ninth, no one can deny that we have "the same suffering (as St. Peter says first Epist. 5, 9.) that our brethren in the world" have; we are persecuted in all places, strangled, drowned, hanged, and subjected to all plagues for the sake of the word, and we are like the old churches, and in this we are like them in measure, so that we may well say, "We are the old true church, or ever its fellow members, or equal companions in suffering; for we do not invent these things anew, but feel them well. Yes, we are (like the same old church) like the Lord Christ Himself in the cross. There stand before the cross Annas and Caiphas, together with the priests, and blaspheme the Lord, because they have crucified him, just as the pope, cardinals and monks have condemned us, condemned us, murdered us and shed our blood, and still blaspheme us. The men of war, that is, the secular rulers, stand there in part and also blaspheme us; in addition, the rogue, the left-wing avenger, Heinz Wolfenbüttel (Duke Heinrich of Brunswick) together with his own, whom God has already condemned, hung in bands to hell, must also do his blaspheming so that this piece, as an old sign of the old churches, is abundantly seen in us.

As to the tithe, no one can deny that we do not in turn also shed blood, murder, execute, and avenge ourselves, as we often would have done, and still might; but as Christ, the apostles, and the ancient church did, we forbear, admonish, and pray for them, even publicly in the churches, as Christ our Lord did and taught the ancient church also to do; that in this also we all keep to the old nature of the ancient churches.

Since the papists know that we are like the old church in all such things and more, and may truly be called the old church, (for such things are not new, nor invented by us), it is a wonder why they may so brazenly lie to us and condemn us, as having fallen from the churches and brought about a new church,



so that they may find nothing new in us, which was not kept in the old and right churches, in the apostles' times. That I truly respect, that this is the time, of which Daniel 7, 9. says: "The old, *antiquus dierum*, sat down, after the little horn had sounded, and held judgment." For the former old church shines forth again (like the sun after the clouds, behind which the same sun was, but not brightness), and the blasphemous horn will go down and everything will come to an end, as it stands there, and the work is shown; of which it is not time to speak here.

But someone would say, "There is still one thing lacking, namely fasting, because you heretics do not fast. - Oh Lord

God! If there is a part of us from the old churches, it is unfortunately the fasting. If there is a part of the papists of the new churches, it is that they do not fast and live in fasting, even on fast days, before on feast days. Yes, we not only fast, but also suffer hunger (with St. Paul 1 Cor. 4, 11), which we see daily in our poor parish priests, their wives and children, and in other many poor people, whose eyes look hunger, who hardly have bread and water, and in addition go without food, having none of their own. The peasant and the burgher do not give, the nobility takes; that ours are few who have something, and yet cannot help all. Since monasteries and convents should serve: so the others are stingy, Lazarus must die of hunger. The papists laugh at this. But with this they testify that we are the old church, which suffers the mockery of the devil's children to our detriment.

(Herewith we close for this time, in the next number we will let follow the continuation, in which Luther now sings her little song to the new Roman church).

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(Conclusion follows.)

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### **Subsequent explanations to the information given in the previous number Synodical Constitution.**

To Cap. II. 8 5. "the preacher" (1.)

1) Unfortunately, it is the prevailing custom or bad habit in this country that the ministers of the Word are hired on a trial basis for about a year, like servants and cattle herders. Now it is true that some congregations feel compelled to take this measure because so many unappointed spiritual vagabonds, even under the Lutheran name, swarm around in the country to defraud congregations. These latter, however, should not accept such fellows, who are not connected with any orthodox synod, even on a trial basis and should not let them preach at all, because they can cause incalculable damage to the soul even by preaching. Therefore, this rule of trial acceptance cannot even be excused from the outside as a state of emergency, as it were; for such a state of emergency is not essentially present for any congregation that is heartily serious about its ecclesiastical care and that will certainly know the way to a right-believing synod in order to be cared for by it. Therefore, it is all the less proper for a preacher or candidate of the sacred ministry. It is against all biblical justification, against all ecclesiastical practice and against the dignity of the office of preaching to let himself be hired and hired by the congregations temporarily and only on probation. The heil. Scripture and the church only know of a lifetime appointment, after the person to be appointed has been carefully examined (by the synod) and found capable of assuming the sacred office according to attitude, knowledge and doctrinal ability. Only such a vocation emanating from the congregation is an ordinary and proper vocation.

more lawful. If, however, the called should later fall into false doctrine or angry behavior, or both, and persist in this, so that the steps of admonition according to Matth. 18, 15-17 proved ineffective against him, both first within the congregation and then from the synod, it is not only the duty of the synod to remove him from its association and thereby declare him unfit to continue the holy ministry, but the congregation also has the right to dismiss him without any further compensation. It is not only the duty of the synod to remove him from its association and thereby declare him unfit to continue the sacred office, but the congregation also has the right to dismiss him without any further compensation.

Thus, even in this worst case, the welfare of the congregation is better safeguarded than in the case of a trial acceptance of the preacher for a certain time. On the other hand, the divine order and the dignity of the sacred office of preaching are duly upheld. On the other hand, the divine order and the dignity of the sacred office of preaching are duly upheld.

Re Cap. V. § 11. "Licenses" (2.)

2) It is true that, as far as we know, in old synods already in existence, there is an institution of granting a license, i.e. a certificate of permission, to the untested candidates for the sacred office of preacher, if they are called by one or more congregations. The first is that the church is to be a church, and the second is that the church is to be a church, and the third is that the church is to be a church, and the third is that the church is to be a church. This is a license, i.e. a permit, to administer the sacred office for one year in the congregations concerned. Without a doubt, this institution arose because some of the previously ordained preachers later proved to be unfit and perhaps taught and lived so wrongly that they had to leave the congregations. In such cases, the synods believed they had to prevent the possible abuse of the ordination certificate by such people in uninformed lonely congregations, and accordingly came up with the measure of granting those licenses. The possible abuse just mentioned, however, could be countered in two ways, even without this institution: First, that the examination of the candidates and the investigation of their faithful and moral standpoint was done as thoroughly and carefully as possible, and second, that in the emergency case of the final expulsion of a stubbornly godless preacher from the synod, this fact was made known to as many people as possible, that this fact be made known as generally as possible, so that preacherless and abandoned congregations would beware of him, although such congregations should also reasonably ask for his resignation certificate from the synod and for the testimonies of his formerly served congregations, and not stick to his mere ordination certificate.

Thus, the possible advantage of the licenses could also be achieved. However, the following weighty reasons speak decisively against them:

- 1) They are quite contrary to apostolic and ecclesiastical practice, which knows only about ordination.
- 2) They presuppose a distrust of the licentiate's attitude, although they are entrusted with all the duties of the sacred office. They are entrusted with all the duties of the sacred office. But the situation is such that the synod is not willing to accept them,  
The first thing you should do is not give away your heart to unfounded suspicion, but not your holy office to justified suspicion. The ministry should not be given away.
- 3) They make an unseemly distinction between ordinaries and licentiates (the latter are sometimes not allowed to attend the meeting of the ministry or have no vote), although both administer the same office equally independently, and under certain circumstances can easily create and nourish a tense relationship between the two.
- 4) They hinder in the licentiate a firm and cheerful ministerial conscience, since they are rightly unable to discover in their licenses any confirmation of their office and profession ordered by apostolic and ecclesiastical practice.

Cap. V. § 14. "is urged" (3.)

3) It is historically known that the reformers, in their reforming zeal against the Romans, went astray not only in individual articles of doctrine, such as those concerning divine predestination and the holy sacraments and the office of the keys, but also in church practice. They rejected all kinds of ecclesiastical customs, habits and ways, some of which had already been introduced into the church before the rise of the papacy, and some of which had no relation at all to the Roman heresy. Among these harmless, pleasant and ecclesiastically edifying customs and ways are the celebration of church festivals, preaching on the Sunday evangelical and epistolary passages of the Holy Scriptures (pericopes), the sermon on the "Gospel", and the sermon on the "Gospel". The church is also a place of worship for the people of the

church. Although these ceremonies were not commanded by God, but the church was left free in them, the reformers sinned against the weak consciences by abolishing these ecclesiastical customs too quickly and forcibly and thereby abused their Christian freedom against Rom. 14 and 1 Cor. 8, 9. But not only that, but they set up this practice as a new law and demanded that the Lutherans accept it, otherwise they would still be papist. For this reason, the Lutheran Church could not comply with them, because otherwise it would have sold the precious article of its Christian liberty and would have put itself in new false fetters of law. All the less, however, could it give way in such matters and accept such new ceremonies of the Reformed that were connected with their new heresy and were, as it were, an active confession of false doctrine, such as, for example, the breaking of bread at Holy Communion. This was supposed to represent the breaking of the body of Christ on the cross, although according to John 19:36 this did not actually happen. Furthermore, the taking of the blessed bread and cup with the hand belonged to this, which the Reformed also consider essential, as if it were, again, the taking of the blessed bread and cup with the hand.

In the same way, it was said that there was no other way of receiving than with the hand and that this outward way of giving and receiving was very important, but it was less important whether the words of the Almighty and true Son of God: "This is my body" were to be believed childishly and simple-mindedly, or whether they were to be regarded as ambiguous and indefinite. This also included the use of bread instead of communion wafers, even though these consist of nothing but flour and water. The same applies to the acceptance of the words at the administration of Holy Communion: "Christ speaks, that is," 2c., which have now also been accepted by the so-called Protestants or Unrighteous, and which are in accordance with the answer to questions 78 and 79 in the Heidelberg Catechism. In all these and similar matters, the Lutheran Church could not and must not yield to the reformers and accept their ecclesiastical forms and customs, partly, as I have said, in order to assert its Christian freedom and not allow anything to be imposed on it as essential and necessary (Gal. 5:1), which God has left free, i.e., neither permitted nor forbidden. In part to avoid the evil appearance, as if she were not so serious about asserting the pure doctrine and refuting the false doctrine, by accepting the ceremonies of the false teachers, precisely where she should avoid them most strictly, namely where, as for example at Holy Communion, the false doctrines are not practiced. This is so, for example, at Holy Communion, that false doctrine enters into ecclesiastical action and use, partly in order not to annoy its own children by such acceptance. Cap. V. § 15: "So-called, new rules of measure" (4).

4) We understand by this the institutions that have arisen here mostly in the wake of Methodism, in order to bring about the quickest possible and most violent, eye-catching conversion. These include, for example, *camp meetings*, *protracted meetings*, the so-called anxious bench, and others. *anxious bench*, etc. Since it is not the time and place to go into detail here, we are content to testify to our firm disapproval and rejection of this secondary and unchurchlike practice, for the following reasons:

- 1) Because these so-called, new rules of measure are beside and above the simple preaching of the divine word and the correct administration of the Holy Spirit. The new rules want to be something special. This is because these so-called new measures want to be and act as something special in addition to the simple preaching of the divine word and the proper administration of the holy sacraments together with the office of the keys;
- 2) because they distort and upset the divine order of salvation by substituting themselves for holy baptism. They deny that baptism is the essential and effective means of grace of the Holy Spirit for regeneration. This is because they deny that they are the essential and effective means of grace of the Holy Spirit for the rebirth, although Titus 3:5 and John 3:5 undoubtedly teach this.
- 3) Because they, in the best case, too one-sidedly excite the feeling to individual stirrings and shocks, without a thoroughly

The aim is to produce a clear understanding of law and gospel, sin and grace, and to establish and maintain a truly healthy state of repentance and glorification.

- 4) Because they tempt people to adhere more to the impressions of the divine word than to the word itself, to seek Christ more in the individual heart experiences of the gospel than in the gospel itself, and to place more value on this often so morbid emotional Christianity than on healthy biblical-church Christianity.

"Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you, because of me, when they lie against you." Matth. 5, II.

The "Blessed" pronounced here by Christ now also applies, among others, to our dear Pastor Wyneken in Baltimore. Not quite two years ago, he was appointed to the pastorate of the second German Lutheran congregation in that city; here he did what a Lutheran preacher should do, sought to fulfill the oath he had sworn to his church in the most faithful manner, strictly adhered to the public confessions of the same in doctrine and defense, and endeavored to lead his congregation toward the goal set for a truly Christian, evangelical Lutheran congregation. The consequence of this was that Pastor W. was suspected and attacked. It finally came to such a point that quite a number of members of his own congregation (35 in number) were persuaded to circulate a diatribe against him, their own pastor, in which they tried to prove that Mr. Rev. W. was a puseyite, i.e. a secret Catholic who intended to gradually lead his congregation back to Rome. Mr. Weyl, a so-called Lutheran preacher in Baltimore and publisher of the notorious "Lutheran Shepherd's Voice," not only inserted this lying diatribe into his paper before it had even reached its address, but also accompanied it with new lying reports, and in one of the following numbers gave the readers of his paper a continuation of his unscrupulous slanders. Above this fight of lies, Mr. Nast and Mr. Weyl, like Herod and Pilate, have recently become good friends again. Previously, these two gentlemen accused each other of lies and deceit in a rather mean way; now, however, since it is a matter of disgracing the so-called Old Lutherans, who are equally bitterly hated by both of them, both of them are doing a mean thing as loyal comrades-in-arms. In the 399th number of his "Christian Apologist", Mr. Nast has included an extract from the invective contained in the aforementioned "Shepherd's Voice" on Mr. Past. Wyneken and all so-called Old Lutherans. Old Lutherans to the best.

As far as the accusation is concerned that Lutheranism leads back to pabstry, about this I have we are thinking of writing something ourselves in the Lutheran in the near future. For this time, we will only share with our readers what Mr. Past. Wyneken has sent us in writing for his justification and for publication in the "Lutheraner". From this reply, even those who have not read the relevant articles of the "Hirtenstimme" will get to know the false accusations that have been made.

Mr. Past. Wyneken writes the following:

1. C. Weyl is the main instigator of the unrest in my congregation, in that he has assisted the poor misled members with advice and action in the dirty defamatory articles, and has already included them in his paper before even the slightest complaint was filed with the church council.
2. the invective articles with the 35 names are never entered at the Church Council.
3. as Mr. Weyl himself knows, I have nothing more to do with Löhe's instructions than with the laws of the Emperor of China, and although I profess with heart and mouth the faith of Pastor Löhe and the association he formed in Europe, which is no other than that of the Lutheran Church, I am by no means in any dependent relationship to said association. \*)

Although I heartily wish that a genuine Lutheran liturgy, be it Löhe's or another, be introduced in my congregation, as in all Lutheran congregations, so far the service is in nothing different from the one formerly used here, except that at baptism and communion I use the old, strong, genuine ecclesiastical prayers of the Lutheran church and not the watered-down unchurched ones of the Pennsylvanian agendas. Church and not the watered-down unchurchlike ones of the Pennsylvanian Agende, nor have I ever thought of introducing the liturgy without the approval of the congregation. Rev. Haesbert †) did not use the Agenda at the Lord's Supper itself.

5. Although I wish, according to the custom of the Christian church, which the Lutheran church has retained, but declared to be a free intermediate thing, to have crucifixes and wax lights in the church, in order to make, besides other reasons, an open, obvious confession that we have nothing to do with the sects, neither in doctrine nor in customs, I have, however, opposed the wish of many members, because I

feared that some weak people might take offense at it; and far from introducing them, I have prevented them from being introduced. If Mr. Weyl says that they have "made their appearance" in our church, he is a liar.

\*) As is well known, Pastor Löhe in Bavaria leads an institution in which he trains young men for the service of the American Lutheran Church, and is supported by Lutherans from almost all countries of Germany in heartfelt love for their American co-religionists. The young men who have already been sent out have, of course, been given instructions by Rev. L. has of course given instructions to the young men who have already been sent out and committed them to them. Mr. Weyl now seeks not only to persuade his readers that the said Instruction be accepted by all so-called Old Lutherans, but also that it be accepted by all American Lutherans. Weyl not only tries to persuade his readers that the aforementioned instruction has been accepted by all so-called Old Lutherans, but also that a new secret society has been founded by Loehe, which is precisely what the so-called Old Lutherans in Germany and in other parts of the world want. The new society is formed by the so-called Old Lutherans in Germany and America.

†) Was Wyneken's ancestor in office.

(6) It is also a blasphemous lie that I have ever invoked the Blessed Virgin.

7. it is a shameful slander that I deceived the congregation before the acceptance. I have written to Rev. Haesbert, who knew my position in the Lutheran Church, that I would not adopt the Pennsylvanian Agenda, but would use an older Lutheran one, especially for baptism and the Lord's Supper, and would also try to introduce the old Lutheran service wherever possible, as it still exists in many European countries. Yes, far from giving up anything of the peculiarities of the Lutheran church, I would retain the sign of the cross at baptism and benediction even in this time of struggle. This letter is openly read to the whole congregation. No one opposed it at that time. Yes, when I saw on my arrival how terribly I had been mistaken, since I found not a Lutheran congregation but an unirate one, I repeatedly requested the church council that I wanted to leave the congregation again, and only since this wish of my heart was not granted to me, did I go about it, the abomination of such a union openly according to Scripture, as well as the difference between the doctrine of the Reformed and Lutheran churches, whereupon, however, the part of the Reformed members who considered the Reformed doctrine to be right and the Lutheran doctrine to be wrong or contrary to Scripture left. Whether I have acted legally or unlawfully - I will submit this to the judgment of every honest heathen, but not to such Christian (!) preachers, who, by their appalling religious conspiracy, show that they think nothing of God's words, and instead of the divinely enlightened conscience, make the belly the judge of their actions.

The accused denunciation of the Holy Father Our Father consists, as it turned out, in the fact that I pray it at baptism according to the custom of the Lutheran Church, as our Lord Jesus taught us in the 11th chapter of St. Luke. St. Luke has taught us. Probably Mr. Weyl is like one of my opponents in this matter, who did not even know that we have two formulas of the holy Lord's Prayer in the Holy Bible. Our Father in the Holy Scriptures. Scripture.

9. I leave and commend Mr. Weyl to the mercy of God and the intercession of the brethren, and wish and pray that the Lutheran congregations of this country may finally see the miserable bondage of men, where ignorance or malice of so-called Lutheran preachers has brought them, with their equally sinful indifference to their church and to their and their children's salvation, so that by the grace of the Lord they may return to the faith of their fathers, i.e., to the faith of their fathers in the way of right repentance. h., i.e., to the faith of the true Christian church, now called the Lutheran church; God forbid. Amen!

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## The Synod of the West.

Indianapolis, Ind, Sept. 7, 1846.

The reason for this is that Mr. I. I. Lehmanowsky, President of the Synod of the West, firmly asserts against the resolutions of the old Synod of the West, which were passed during the last meeting in Luther's Chapel, Harrison Co, firmly asserts: the newly organized Synod of the West, which now exists, is and remains the old one, and consequently is and remains without further ado in connection with the General Synod (which falsely calls itself the Lutheran Church); since, after all, according to the above-mentioned resolutions, it is a new one, which has retained the old name of its own free will, and which is therefore free to join the General Synod or not: - Since one tries to bring us to the General Synod in this way, we can no longer remain in connection with the said General Synod because of our conscience, since the General Synod has freely and publicly confessed, even in the last letter sent to Germany, that it has not abandoned any part of the Evangelical Lutheran doctrine for a long time, so "we also withdraw from the association of the Synod of the West."

We do this, however, in love and peace, praying that the Lord may guide us more and more into all truth by His Spirit.

J. G. Kunz, W. Wier,

J. F. Isensee, J. J. Meissner.

Immediately after leaving the Synod of the West, the brethren gathered in the schoolhouse of the Lutheran and Reformed congregation there, and after unanimously bringing their prayers before the Lord, the Savior of the heart, the new Synod was organized. The following were elected as officials P. J. F. Isensee, president; P. I. G. Kunz, secretary; D. W. Wier, treasurer. With regard to the name of the new synod, it was decided that this synod would be distinguished by the name: "German Lutheran Synod of Indianapolis."

A constitution was drafted, according to which we profess all the symbolic creeds of the Lutheran Church, and to which all adhering members commit themselves.

A resolution was passed according to which this synod will pursue the missionary work with all seriousness, and also send Br. Meissner as its missionary to the various western states in order to proclaim the good news of Christ Jesus, the Savior of sinners, to our shepherdless brothers in faith who are scattered to and fro, and that the said J. J. Meissner be highly recommended to the dear brothers in the ministry, as well as to all members of the church in general.

N. B. So just now we read that the well-known Freygang, former Catholic priest, late The following man, a Methodist, then a member of the old Synod of the West, and at present a Lutheran preacher at Beaver, Pa., declares in the Pittsburg Courier that he had himself struck off the list of the old Synod of the West because some preachers of that Synod had made an attempt to seduce his wife, and had persuaded him to be baptized again; also that he had previously applied for an investigation into the matter, but that this had been refused him. - As long as all former members of the said synod do not thoroughly and publicly justify themselves in regard to these accusations, or, if this accusation is founded, do not name the culprits, a heavy suspicion rests on every preacher who was connected with that synod.

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### Methodism.

Although the Methodists, who, as most of our readers know, recently started a very annoying quarrel about Holy Absolution itself, have repeatedly declared that they will not get into a "religious dispute" with us. Mulfinger, a young Methodist brother, could not bring himself to continue the dispute, which had already been declared sinful by his brothers, and not to empty himself of his wisdom, which had probably already caused him much physical discomfort, in the "Apologist. This shows how wise the warning of the holy apostle is, not to choose a newcomer as bishop, so that he does not inflate himself. 1 Tim. 3, 6. We would now like to fear, of course, that it will finally become more and more of a fixed idea in the young man, when he again sees his name printed in the Lutheran (whether in his honor or dishonor), to be really capable of and called to lead theological pen wars, but we do not want to completely give up the hope that some reminders, which we want to make, might somewhat curb his literary tickle.

The first thing we have to remember is this: Mr. Nast had, in order to gloss over his blasphemies against the holy absolution with the example of a zealous Lutheran preacher. Nast, in order to gloss over his blasphemy against holy absolution with the example of a zealous Lutheran preacher, had claimed, in a lie, that the preacher Schade in his writing: "Praxis des Beichtstuhls" 2c. had rejected the doctrine of holy absolution. Absolution. We then declared in No. 22 of the Lutheran that that writing was not available to us, that we were

When we read Mr. M's blasphemies Against the Holy Absolution, we were struck by the Franciscan A. F. Absolution, we remembered the Franciscan A.F. Alveld. Alveld, who wrote against Luther and used, among others, the following words: "I will attack you not with learned words of human wisdom, but with the spirit and with the truth. Of this Alveld and people like him Luther wrote: "I notice that such poor people do not seek more than to get a name, they cling to me like dung to the wheel; they want to have a cry before with harm (that one only speaks of them everywhere), than to stay at home.

Therefore, we could not give any literal quotations from it, but we cited a clear testimony of Spener that Schade in that book only speaks against the wrong practice of absolution, but acknowledges the divinity of it in itself, and proved this also by a quotation from another writing of Schade's, which we had at hand. Hereupon Mr. Mulfinger writes: "Now Mr. Walther in No. 22 of the Lutheran confesses his ignorance of Schade's writings, but nevertheless he accuses Mr. Nast of lying. Is this an honest Christian, who is capable of attacking his neighbor's honor before God and the public without any reason (!?)?"-Either Mr. M. has thus wanted to whitewash Mr. Nast of his lie again by a lie, on the assumption that his Methodists do not read the "Lutheran" and the Lutherans do not read the "Apologist" after all (which seems to be the consolation of many of the Apologist's co-workers); or Mr. M. does not know even that there is a difference between the two. himself does not know that there is a difference between "knowing" and "having at hand," and therefore thinks that it is the same for us as it is apparently for him, namely that we must "confess our ignorance about a scripture" if we do not have it at hand. Therefore, Mr. M. should keep in mind for the future that whoever wants to write publicly and even delve into church history, must already have some things in his head, which are not exactly in the books that he can first look up and write something from. The mere suade of a Methodist market shouter is not at all sufficient to make a writer; it only makes poor, formerly religiously neglected people mouth and nose in amazement at the cruel eloquence of the new prophet.

We go further. In the following, Mr. M. proposes a completely new path, not even imagined by the greatest theologians, but finally discovered by him in the midday light of the Reformation \*), to discover the right understanding of the scriptural words, in which the Christian church since the time of the apostles thought to have found the power to forgive sins on earth. Mr. M. claims that Matth. 16, 19. 18, 18. and Joh. 20, 21-23. actually only deal with the "church order", but since he soon thought about the fact that these passages also talk about forgiveness in heaven, and therefore this explanation must seem too lame to some, and since it is not true that the church has the power to forgive sins on earth, it is not true that the church has the power to forgive sins on earth.

In a joking way, the highly enlightened Mr. M. tries to excuse poor blind Luther, who still consoled himself with absolution in his simplicity, by saying: "No one expects from the giving up sun the warmth that it spreads at noon; just as little can one expect that in the morning of the Reformation everything should be bright, as in our days. - O you poor blind Luther, that you would have had the luck to have seen the light of day only in the enlightened nineteenth century! How scales would fall from your eyes at the bright glow of the great church lights which nowadays shine in the German Methodist church sky!

also (as Mr. M. can learn at least later) is actually the doctrine of the papists, that Christ with the keys has given the power to fabricate church ordinances and church laws; so Mr. M. finally draws attention to the fact that there are sins that are committed directly, and those that are committed only indirectly against God. With this learned distinction, Mr. M. hopes to have given the long-sought explanation of Christ's words to all those whose enlightened mind, like his, should find offense at the literal understanding of them. He thinks that Christ speaks only of the latter sins, but not of the former, when he says: "What you shall loose on earth shall be loosed also in heaven; to whom ye shall loose sins," etc. Why Christ here certainly speaks only of such sins that are committed against God only indirectly, Mr. M. does not bother to prove this, but who would be so immodest as not to believe him, this son of the noonday light of the Reformation, on his word? Of course, he did not think of the fact that in his haste he proved the opposite of what he wanted to prove. He wanted to prove that men had no power to forgive sins in such a way that they were forgiven in heaven at the same time, and what does the poor rascal do? In too great an eagerness to make the world happy with his new light, he slaps himself in the face, proving that men could indeed forgive sins, namely those that one commits indirectly against God. In order to illustrate the conclusion of the good man, we want to put it in a school-like form. He concludes thus:

What the Holy Scripture says must be believed.

Now the Holy Scripture says that only the sins of people can be forgiven. Scripture says that only sins committed against God can be forgiven.

So you have to believe that no sins can be forgiven by human beings at all.

It can be seen from this that Mr. M. has excellent potential to become a good reasoner; we therefore advise him, so that this gift is awakened in him, to study only a little logic. Of course, since he, like all Methodists, has a secret horror of all sciences, it will be difficult for him to go into it; however, since he seems to have had a great love for writing since childhood, we hope that he will conquer his reluctance for this reason alone, so that he can continue to pursue the literary career he has already so gloriously entered.

But we hurry to the conclusion. We have only so much to add that in the following, unfortunately, Mr. M. does not succeed better in his conclusion than in the preceding, which certainly every sensible person will gladly forgive him, since he is to study this art only in the future. Who should be so unreasonable as to demand that Mr. M. should be the first master to fall from heaven?

Be an author! We only mention a few more things. When Luther writes that only the church can forgive sin, because only the church has the Holy Spirit, Mr. M. makes the unfortunate conclusion that according to Luther no one can be forgiven by the Holy Spirit. M. makes from this the unfortunate conclusion that according to Luther no one can obtain forgiveness of sin through a servant of the church who has not been reborn by the Holy Spirit. He draws from this the unfortunate conclusion that, according to Luther, no one can obtain forgiveness of sin through a servant of the church who has not been reborn by the Holy Spirit. Furthermore, if we reject the rapturous, wild, often convulsive Methodist treatment of the soul, Mr. M. draws from this the conclusion that we reject the law and true repentance, (although he honestly admits afterwards that we also demand the same). When we say that all men, thus also the impenitent, are guilty of accepting the gospel of Christ, thus also absolution in faith, 'although the latter cannot do this because of their condition, Mr. M. concludes from this that we teach that an impenitent should remain impenitent, only inventing a brain faith and making a human consolation. When our writer reads in the Acts of the Apostles that in the apostolic church the miraculous gifts of the Holy Spirit were asked for. When our writer reads in the Acts of the Apostles that in the apostolic church they prayed for the miraculous gifts of the Holy Spirit over the believing Samaritans, whereupon miraculous effects took place, Mr. M. makes the blasphemous conclusion that the ghastly un-giving nature following the prayer nonsense of the Methodists at their *camp-meeting fairs* are also such visible effects of the Holy Spirit. Spirit. If we have further written that confession is already to be found in the Bible, he concludes from this that we claim against the Augsburg Confession that confession is commanded by Scripture. Finally, if according to Eberhard's synonymy of the German language, which Mr. M. seems to have "at hand," sinning means as much as: "to do wrong knowingly and intentionally," he concludes from this that the holy apostles also sinned according to the sense and the manner of speaking of the holy Scriptures. Scripture, the apostles no longer sinned. \*)



Summa Summarum: Mr. Mulfinger should first go to school for a few more years and learn logic, if, as Luther says, his wisdom wants to tear his belly apart. But as long as he cannot or will not understand himself to do so, his naïveté and boldness, with which he talks about things whose meaning and context far exceeds his grasp, will never enable him to continue well in the role he has assumed as a divine scholar. He will have the satisfaction of being marveled at by his dozens of brothers as a wonder animal, but after all that, his writing will only be pen, ink, and paper,

Of course, the poor wretch does not see that an Eberhardt in consistent unbelief only calls sin (something to be atoned for) what is done by a man knowingly and intentionally against a moral law; that already the inherited corruption is sin, and that the law reveals many things as sin, even what one commits without knowledge and intention (Rom. 7, 7.), that Eberhardt was not allowed to admit in his dictionary! And the Methodist patiently writes this out and bases his faith on it. *O sancta simplicitas!*

We will waste time and good name, even forfeit God's grace for the sake of his arrogance. - Therefore, no one should be surprised if in the future we answer many a Methodist and Weyl salvader with silence. *Sapienti sat!*

### **The hardening of heretics and their sects.**

David writes: "He wanted the curse, it will come to him; he did not want the blessing, so it will stay away from him. And put on the curse like his shirt, and it went into his inward parts like water, and like oil into his bones." Ps. 109, 17. 18. Here we all may well fear, especially all heretics and false teachers. Wherever there is an accident, because a man falls short in one part of Christ's opinion, all is lost, and the whole Christ is lost; as He Himself says Matt. 5:18, 19: "He that shall destroy one of the least of these commandments, and shall teach men so, the same shall be called least in the kingdom of heaven. For not the least letter nor title shall pass away 2c." After that one falls on it and such sense goes like water into the innermost and like oil through bone and marrow, and becomes the daily garment from it. Then one part curses the other, and each part's doctrine is a poison and a curse to the other part, and its own doctrine is a blessing and a salvation; as we see now also from our sects and papists. Here then it is lost. The multitude is not converted; some and a few, whom God has chosen, are restored, but the others remain in their curses and poison, like the Jews, and think it a good thing. This is why he says that all the enemies of Christ love the curse and hate the blessing, in which they also remain. Therefore St. Paul also says Titus 3:10, 11 that one should avoid a red (heretical) man, after two admonitions, because he is perverse. "I have also never read that the teachers of heresy are converted;" they remain obdurate in their conceit, the oil has passed through marrow and bone, and their water has become flesh and blood, entirely their nature, they neither tell them nor resist them. This is the sin in the Holy Spirit that has no forgiveness. Spirit, which has no forgiveness. For it has neither repentance nor contrition, but defense and excuse, as if it were a holy, precious thing, and the old gospel, which teaches against it, is a devil's thing. Luther's Works. Hall: v. 94-96.

==>> To be had in the expedition of the "Lutheran": The Constitution of the German Lutheran Synod of Missouri, Ohio and other States, together with an Introduction and Explanatory Remarks. In pamphlet form, stapled with cover u 5 cts, 12 pieces for 50 cts, 25 pc u HI.

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**Dr. Martin Luther's proof that the Lutheran Church is the old church, while the Roman Catholic Church is a new church.**

(Conclusion.)

Hereby we have proved that we are the true old Church, with the whole holy Christian Churches One Body and One Church of the Saints. Prove now also, you Papists, that you are the right ancient Church, or you are the same! But this you cannot do; but I will prove that you are the new, false church, which is always apostate from the old right church, the devil's school and whore.

First, do not stay with the first old baptism. For you have invented many other baptisms for yourselves, and teach that the first baptism is subsequently lost through sin, that one must do enough through one's own work, especially that through monasticism one becomes as pure as if one had gone out of the baptism of Christ; therefore you have made the world full of churches and monasteries. And this piece, the *satisfactio* (satisfaction) is the beginning and origin, door and entrance to all abominations in the papacy, just as in the churches baptism is the beginning and entrance to all graces and forgiveness of sins. For where there is no baptism, sacrament, conclusions, and all this is of no avail. If there had been no redemption, indulgences, pilgrimages, brotherhoods, masses, purgatory, monasteries, convents and all the other abominations would not have been invented, and the papacy would not have become so thick and fat. That is why they have called it a baptism in their churches, which has worked many baptisms, sacraments and forgiveness of sins, even high holiness. This is it, the own righteousness, the sanctity of works, of which we have written much. Who has commanded you, or where is it written? Where do you find in the old churches that you may invent such new baptism and brightness? Who here is heretic, apostate and new church?

Secondly, you have spread indulgences throughout the world as a baptism, even as a flood of sin to wash away sin, so that there is no corner of the world where your indulgences are not sold or given, all the world full of seals and letters. Who commanded you? or where is it written? Where do you find it in the old

Churches, that you may establish such new baptism and washing away of sins? Who is the heretical new church here? Is it not you, the devil's church of harlotry?

Thirdly, you have put holy water and salt not only in all the churches, but also in all the corners, as a washing away of sins or baptism, and also taught great sorcery in it (as *distinct*. 3.

*Aquam sale*, beweiset.) Who told you to do it? Where is it written? Where do you find it in the old churches or institution of the apostles? Who is the new apostate church here?

Fourth, you have made pilgrimages to earn indulgences or forgiveness of sins, which, because it is done without a key office, by your own merit, is also another baptism or washing away of sins. Who commanded you? Where is it written? Where do you find it in the old churches that you should establish such a new forgiveness or baptism? Who is the new apostate church here?

Fifth, you have founded brotherhoods without number, so much so that you have made all the world full of seals and letters, all for the indulgence and remission of sins and for merit, which alone is the ministry of Holy Baptism and Sacrament. This alone is the ministry of Holy Baptism and Sacrament. Who commanded you? Where is it written? Where do you find it in the old churches, that you may establish such new forgiveness? And who can tell how many new ways you have invented to forgive sin for money or your own merit? Who is here the new church with new doctrines and sacraments, of which neither Christ, apostles, Scripture, nor the old church knew anything?

Sixth, who will tell all the abominable innovations that you have invented in the Most Holy Sacrament? Sacrament of the Body and Blood of Christ! Who has told you about it? Where is it written? Where do you find it in the old churches, that you first of all take and rob this sacrament from the whole churches, and leave only the one form, and appropriate the whole only to the priests? Secondly, that this one form is not to teach and increase the faith, but to turn it into a work of obedience of the churches? To

Thirdly, the whole Sacrament (where it is other than a Sacrament) not in memory of Christ, to preach of him publicly, and to thank him for his suffering, but for a sacrificial offering and the own merit of a bad boy, to sell one to another, and to give it to the souls in purgatory, and for all temporal need, like a heathen idolatry, yea, like a shameful market of cruelty, in the most abominable and blasphemous manner, so that

Christ's remembrance (for which, after all, he endowed it) ye have shrunk and blotted out? And if you were otherwise as pure a church as (that of) the apostles themselves, and much purer, yet this few abominable, horrible pieces, which you have invented anew out of the devil's counsel, make you new apostate, heretical churches, even arch-whores of the devil and infernal schools. For this play is so desperately, gratuitously evil that no tongue can speak it out in this life, no heart can comprehend it, until the last day appears.

Read, gather, pick up all the evil that the devil can invent against us with all of you, and lie a thousand times as much, yet it will not be a small splinter against this beam, on which not one, but undoubtedly all the devils and all the worst boys in 600 years have carpentered. This is one of the right pieces, which Christ calls an abomination in the holy place. Matth. 24, 15. Therefore not only we must flee from you, as from the greatest wrath of God, but heaven and earth. be terrified and shy away from such murder pits; for this piece not only leaves no church, but makes it the worst stinking chamber of the devil that is on earth. The Turk, the Tatar, the Jew are nowhere such an evil pit of murder as the papal church in this play, for they alone deny Christ and turn their backs on him: but these take him in this for themselves, spit upon him, mock him, blaspheme him, defile and torture him, and play a much more horrible passion with him, neither happened to him bodily by Jews. Go ye therefore, praise the holy church from which we have fallen. May the devil remain with you in such churches, and all those who want to be Heinzen. God protect us for this, as he has graciously blessed us.

The Lord has torn out all the pieces of the world, for which praise and thanks be to him for eternity.

Seventh, who has commanded you to make this innovation, that you have forged new keys, even two false lock picks, that you may not forgive sin nor retain it, as the old keys do, with us and in all the old churches, but again cause sin and murder where there is none else, in your new apostate, murderous churches, so that with intolerable, innumerable laws you see and bind, terrify and kill the Christian consciences, in food, drink, clothing, places, days, and such outward things, which Christ commanded to be free (to be), Col. 2:16, and so kept the ancient church, without all sin and danger; setting aside kings and princes, as if ye were God himself? Who is apostate here! and new church? Let the devil remain with you in this blasphemous, murderous, sinful, corrupt piece, he also remains with you; we have come back to the old churches, praise and thanks be to God!

Eighth, who has commanded you above the old churches and against Christ's command to preach otherwise than he commanded? Matth. 28, 20: "Go and teach them what I have commanded you"? do not speak what seems right and good to you. Joh. 14, 26: "The Spirit will teach you and remind you of all that I have told you?" But you have filled all the churches and schools with your filth, that is, with the doctrines of men and lies, and have spitted your coke so full that (as Iseaias says o. 28, 8.) there is no room left; and you still want the church to be praised. And this piece is, besides the corner mass, also one of the worst abominations, whose damage and plague is not to be reasoned nor counted, so that you build a new church for the devil and serve him with it, that it has become vain soul murder, and the real child eater Moloch, who does not let the souls of the children be saved (like that Moloch), whether they were burned bodily; but again, leaves the body alive for a little while and burns the soul eternally. I cannot think much in horror of the misery of the innumerable, false, idolatrous, murderous teachings in the papacy, that is, in your new beautiful churches.

Ninth, who commanded you to make this sacrilegious innovation in the church, which is a spiritual kingdom, that you set up a bodily head, and call it the Most Holy, when there can be no other head but a spiritual one, which is Christ? This is the third worst abomination in your most holy, even most infernal new churches; for the old church knows nothing of this, has remained with its head, just as we do. But that it is the devil's own business, and should come for the sake of sins, it knows, and has clearly proclaimed it in 2 Thess. 2:3, 4: "The man of sins, and the child of perdition, shall sit down in the temple of God, and shall present himself as though he were God." For he lets himself also be called by you an earthly God. So also Daniel said c. 11, 37, that he would despise the old church and "the God of his fathers," and establish another new God and new churches (which help him to strengthen his new God). Who then has a new apostate church? Is it the old ones and us, who stayed with the old right head and flee and avoid the new devil's head? Or are they the ones who worship the new devil's head, kiss its feet, let themselves be blessed by its two fingers, lift its teachings above the Word of God, and honor the old right head with a genuflection, never remembering it and not respecting its blessing, which it acquired for us with its whole body and blood? But this abomination is too abominably abominable that little talking about it does no good, and yet no angels' tongues are enough to talk about it properly. What God's own mouth calls an abomination must be a greater abomination than all tongues can speak.

Tenthly, who commanded you to establish this new idolatry, that you should establish saints' services, canonize saints, set fast days and feast days to honor them, as if they were God himself, that one should rely and trust in their merit, more than in Christ himself and all his blood and merit, whom you have made a judge for us, whom we should propitiate and obtain grace through his mother's and all the saints' merit and intercession, together with our saints' service? That your church in this piece has become nothing else than the churches of the Gentiles, who worship Jovem, Junonem, Venerem, Dianam and other deceased people; and as the Romans built a pantheon (temple of all gods) in their city Rome, so you have also built a pantheon in the churches, that is, churches of all devils. You will not find this in the Apostles' Scriptures, nor in the young churches hereafter, which in the past did not want to suffer even the images of the saints, and much blood was shed over them, so that they should not worship or call on the saints, which is only due to God.

Eleventhly, who commanded you to make this innovation, that you condemn the married state, blaspheme it, and condemn it unclean and unfit for worship; did you get this from the apostles, or from the

first old churches? Yes, indeed, for St. Paul says in 1 Tim. 4, l. ffl. that you would come in the future, who would separate yourselves from the faith and the old churches and go astray, as a real devil's harlot, who would receive such teaching from the devil and preach against the married state, and yet live in false hypocrisy, that is, in all kinds of fornication. We see this innovation with its noble fruits, that the earth does not want to carry you any longer, and God has begun to reach in with his judgment and to consecrate such a new holy church to the hellish fire, and will not let himself be turned away; we know this, praise God!

Twelfthly, who commanded you to make such innovation that you rule and war with the worldly sword and most need to shed innocent blood? Have you seen, you sharp-sighted bats, that the apostles or the ancient church conquered the world with the sword or increased the church with war? Where do you come from, you who claim to be the heirs of the old churches, and you reproach us with the new apostate church, which we hold with the old churches and come from the same, but you come from the lost devil's whores, your new murderous lying churches?

There are still many more of the new pieces, as purgatory, salvation, church consecrations, and the whole dirt and filthy valley, and otherwise innumerable books full of vain new findings, since the old church knew nothing of it, nor the apostles. For who can tell all the amount of this sand or dirt, yes poison and devil lies? Let this be enough to prove this time how shamefully the papists lie through their heinies, when they chide us the new apostate heretical church; but such her lost (poisoned) sword goes through her own heart, and she is found to have left the old church and her old bridegroom, as an archdevil whore, to have become apostate, and is not only heretical (for the word is too low and too honest for such a harlot), but is the last and most shameful bride of the devil, who is unchristian and contrary to God, even who rises up against God (as her bridegroom in heaven (Satan) also wants to do). But we, because we shun and flee all such devilry and novelty, and keep ourselves again to the old churches, the virgins and pure bride of Christ, we are certainly the true old church, without all whoredom and novelty, which remained until us, and we come from it, and are again born anew of it, like the Galatians of St. Paul. Gal. 4, 19. For we are also of the infernal harlots, the pope's new churches, stuck in the butt with all seriousness, which we are sorry for, so much time and effort shamefully spent in the hole. But praise and thanks to God, who has delivered us from the red blasphemous whore!

If, however, such novelty in the papacy were bad (mere) novelty, or could be, then they would still be to some extent to suffer for the sake of peace, just as one wears or suffers his new skirt: But now this devilish poison and infernal murder clings to it, that it must be called the commandment of the churches and holy worship, good living, spiritual being, in which one earns grace and life, (if one keeps it,) above wrath and death (if one does not keep it,); that is, making truth out of lies, God out of devils, heaven out of hell, and again. Therefore the church of the pope is full of lies, devils, idolatry, hell, murder and all misfortune that it teems, and here it is time to hear the voice of the angel, Rev. 18:4.

5: "Come out of Babylon, my people, so that you will not be partakers of her sins, so that you will not receive any of her plagues, for her sins reach to heaven, and God remembers her iniquities."

**Example of God's seriousness and goodness against a disobedient son.**

For the warning and awakening of negligent EliElters (1 Sam. 2, 12. ff. 3, 12-14., 4, II-18.) and disobedient Absalom's children, and at the same time as an example of right pastoral care, communicated by an old Lutheran preacher.

In the year 1731 it happened that a member of my community died, a wealthy farmer, who had been a diligent churchgoer and also otherwise a man of good reputation. He left behind a wife with several children, among whom the eldest son, a boy of 15 years, was of a very troublesome disposition. As long as his father lived, he kept him fairly in check; after his death, however, his mother was too little to keep him in the discipline he so needed. Unfortunately, she lacked both the will and the strength to do so.

Under these circumstances, it soon came about that the son wanted to lead the house. The mother found it necessary to take the second husband, but did not feel obliged to ask her son for permission, who thought that he would also have to speak a word. He went so far in his stubbornness that the mother finally got angry and wanted to hit the boy. But he took the stick from her hand and hit her with it. But what happened? His arm, with which he had beaten his mother, suddenly became full of holes, and at the same time his whole body became weak and sick.

The mother hid what had happened from me and her neighbors as long as she could, because she hoped that her son would come back, and she did not want to insult him. But she did it mainly out of fear that I would find out and then not treat the boy Absalom too cleanly.

In the meantime, she secretly needed a skilled surgeon, who used all his diligence to heal the holes in her arms. But in vain! Since these wounds were ignited by the fire of the Almighty, all art and care became a disgrace to them, and in a short time the cold fire struck.

Even this could not overcome the mother's sinful tenderness; nevertheless, she did not send for me; her bridegroom, however, came to me secretly and discovered the whole deal. I went into the house upset, but the mother was almost more upset by my arrival, because she probably would have preferred to let her son die in a false peace.

Before I went into the patient's room, I first held an exam with the mother in the presence of her bridegroom's presence. I said that I had heard that her son was ill, and asked what was wrong with him, and where had the illness come from? She was reluctant to speak, but her bridegroom began to speak even more clearly, adding that the sick man was still so stiff-necked that he did not give his mother a good word, but was completely hostile to her.

Under such circumstances it was necessary that I first began my penal office with the mother, whereby I had to impress upon her that she should not disturb me in my office with her son, nor prevent the necessary effects of the law in him by untimely consolation. But because I could not trust her softness, I appointed her groom, who was a Christian, careful man and very concerned about the sick man's happiness, as a guardian, with the instruction that if the mother wanted to make the sick son safe again, she should inform me of this as soon as possible.

After I had secured my back in this way, I went to the sick man. He was lying in bed; I asked him what was wrong. He answered that his arm was hurting him so much that he could not be up. Before I could talk further, his mother had to unwind the cloths from his arm so that I could just see him. He was so full of holes from his shoulder to his hand and so black that I was horrified. I asked the sick man: "Where did all these holes come from? Whereupon he said: He did not know. I asked further: "Didn't he hit his mother with this arm? He answered: Yes. And when I asked him why he had hit her, he answered me with a defiant face and with a sullen and rough voice, from which his ingrained enmity against his mother could be clearly seen: "Hey, why won't she follow you?" I asked, "Should he follow his mother, or should his mother follow him? He said: My mother should follow me. I asked, "Did he do right or wrong by hitting his mother? He maintained that she should have followed him. I finally asked him, "Is he sorry that he hit her? To which he gave no answer.

I considered this examination necessary in order to find out how deeply ingrained the malice was in him. I did not show any vehemence at all, so that he would not be deterred from going out quite freely. I also achieved my purpose, but in such a way that it grieved me deeply. Now it was expensive to have good advice on how I should go about saving this poor soul, if possible. What caused me the greatest concern was the cold fire, which seemed to have already taken over to such an extent that I had to fear that the sick person would die the same day. I sighed to God in my heart for wisdom for me, and for the

grace of conversion for the patient. Thereupon I began to give him a German and lively description of his gro-

I tried to make him think of the sin he had committed and to give him such emphatic ideas that I thought a stone could be moved by it; but he remained unmoved and looked at me and at his mother with a hostile expression. Nevertheless, the mother was afraid that I might frighten the ill-advised villain; she therefore spoke to me several times and said that her son had not been so bad after all. But I punished her very seriously, showed her the greatness of the sin her son had committed by the sudden and obvious judgment of God that had befallen him and that would soon take him from the world, and imposed on her a complete silence.

But because I noticed that it would be very difficult to bring the patient to a living knowledge and repentance of his sins, I chose a quick remedy that I had found good several times in such desperate diseases of the soul. I told him: 1. that he would certainly die of this disease, and he should not worry about its coming; 2. that death would come soon, soon, and so quickly that he would have no time left for conversion, and 3. that he would then go to hell as surely as if he were already in it. It could happen that he would go to hell even today 2c. Thereby I presented to him the torment of hell from sayings of the holy scriptures as vividly as if he had already been in hell. I always added that he would have to go there soon if he did not convert.

When I talked like this for a while, he began to sweat, looked at me seriously and said: "Father, I am afraid! You bad boy, I answered, this fear is nothing compared to the fear that is waiting for you in hell. Think how scared you will be when you go to hell in a few hours! - Meanwhile, I was secretly pleased that the rock heart began to break, so I needed this way a bit more until I realized that he was really penetrated by fear.

Now I thought about what to do next. I did not want to comfort him so suddenly, but I also did not want to continue with the legal ideas, but rather leave him a little to his thoughts, or rather to the effects of grace of the Holy Spirit. And because I was afraid that if he saw me before his eyes, he would be afraid for my sake to do what the state of his heart required, I decided to go out. The mother, however, had to go out with me, so that she would not cause any damage, and her bridegroom likewise, so that he would not punish or comfort wrongly out of inexperience. I admonished him to think about his sins and to come back in half an hour. When we had all gone out, I locked the door and took the key to myself so that no one would come to him. In the meantime, I spoke again to the mother's conscience and had someone come to the door.

Stubenthür stand, and went into the garden to pray for the patient.

After half an hour I went to him again, and as soon as I opened the door, he called out to me as strongly as he could: "I am damned! I am damned!" One could clearly read fear and terror in his expressions and gestures.

Since he had come to this state solely through fear of the punishment of hell, it was necessary to repeat what I had first reproached him with, but which had been of no avail in his first hardened state. I therefore explained to him once again the abominable nature of both his transgression of the fourth commandment and his entire sinful ruin, so that he would be frightened not only by the punishment but also by the sin itself. Now there was no longer any sign of the previous recalcitrance. He gave me right in everything without apology and always condemned himself. I therefore proclaimed to him the great reconciliation and universal grace in Christ and asked him to believe this word, which he now listened to eagerly. He got a strong desire for forgiveness of sins; however, it cost him a great struggle to believe it now. He wistfully and with many tears asked his mother for forgiveness, as well as her bridegroom, whom he now became quite fond of; he also asked me for forgiveness, and when I promised him a humble prayer of repentance, he prayed quite fervently, so that one could sense from all the circumstances a great change in his heart.

Now the mother also thanked me for having done my duty to her son. However, I had to forbid her to speak much to him about the state of his soul. On the other hand, I asked her bridegroom to stay with him for the night and instructed him what to say and pray with him, and so I left him this time.

When I returned the following morning, I heard that he had spent most of the night praying and that he had shown true remorse for his sins in many ways, and that he had become joyful in his faith in Christ and had not wanted to let his mother's bridegroom (whom he had not liked at all before) leave his bed. I met him quite calmly, and it took a little examination, so I noticed the signs that his faith was alive. If I now recalled something of his previous sins to increase his poverty of spirit, his heart melted like wax before the fire. But when I spoke of the redemption of Jesus Christ, of His infinite grace and kindness, and how He had forgiven his grievous sins, and how He would soon receive him into heaven, he became exceedingly joyful, and declared that he was firmly assured of the forgiveness of his sins, and that he felt the seal of it living in his heart. His previously defiant face

was transformed into a devout friendliness and one could read the blissful state in which he now found himself, so to speak, in his facial features. I gave him Holy Communion. He testified that the enjoyment of the body and blood of his Savior had greatly refreshed him and that he was now confidently waiting for his death. There were still some storms of temptation, but the power of the gospel, which was held out to him, overcame the rising doubts again and again, so that after some hours he died gently and blessedly in his Savior.

"Blessed be the glory of the LORD in their place." Ezek. 3, 12.

### **Reckless abandonment of congregations on the part of preachers.**

In our time, and especially in this new fatherland of ours, where not only the Methodists, for easily explainable reasons, usually leave their preachers with a congregation for only one year, but also where many preachers calling themselves Lutheran want to stay with almost no congregation and, in the event of any disproportions arising in the congregation, run away as real hirelings and look for another quieter place, it will certainly be good to remember how our godly fathers thought about this. They did indeed seriously object if a congregation wanted to keep and dismiss its preacher only for a year or otherwise, but just as seriously object if a preacher wanted to accept and leave congregations at will. Among the many witnesses we could cite, let us first mention the old faithful Matthesius. This theologian was born in 1504 in Rochlitz in Saxony, became a schoolmaster in Joachimsthal in Bohemia on the Saxon border, and was then appointed deacon and finally city pastor there. He turned down several vocations that he received from other places. This Matthesius writes in his "History of Jesus Christ," Part II, Fol. 39. as follows:

"From the fact that the Lord Christ commands his precious mother at the shrine of St. Iohanni, all Christian pastors and ministers should learn that Christ himself commands them through the Holy Spirit and proper choice and calling. From this all Christian pastors and ministers should learn that Christ Himself, through the Holy Spirit and proper election and calling, commands His congregation and flock,



and they should faithfully mean it all their lives, as a child does its mother, or as a father does his natural children, or as a pious man does his honest, married housewife, and if they have faithfully and wisely served their churches all their lives, they should remember that they are also raising up and training people to whom they can again command Christ's sheep and lambs at death's bed.

This is a very necessary lesson for all pastors and bishops. For even if one has ten thousand disciplinarians in Christ, as

St. Paul speaks of his time preachers 1 Cor. 4, 15, but there are few fathers who take care of their church faithfully, warmly and seriously, or think to stay with them and endure. There are many hirelings, sharers and hucksters in the world, but few faithful shepherds and sincere traders. For many seek what is theirs, but few seek what is Christ's. Some do like the sun merchant; where the sun shines, and where he thinks he can loosen yellow, he unties his knapsack; if a cloudy cloud comes in, and the goods want to be more valid at another church consecration, he ties them again, and departs, God granting that mother and bride may remain, on which the

Son of God has turned so much where she wants.

Therefore, all Christian pastors should learn here: If God appoints a church for a man, he should keep it all his life, like his wife, as long as she hears God's word and wants to keep his marriage vows to Christ. For if a woman is out of crockery and accepts false doctrine, and runs away from her pastor, and persecutes and drives away a man, Christ himself calls his servant to go out and shake the dust from his feet. \*)

According to this, the listeners should also learn that if God sends them faithful teachers who faithfully and fatherly proclaim God's grace to them, they should also show them motherly faithfulness in turn, and follow them obediently, holding them in double esteem (1 Tim. 5,17.), so that they can await their ministry not with sighing, but with joy. Ebr. 13, 17. A pastor who constantly changes and switches with the parishes like a horse-deceiver does not know his punishment. So it is also not good for the churches if they change their teachers (dismiss them like a woman), or put it so unequally for them that they have to continue their footing.

Traun punishes himself in this way. For whoever cannot suffer a faithful teacher must then have a wolf and a hireling,

Of course, there can be other reasons why a preacher is bound in his conscience to accept a new profession and to leave his first congregation. J. Gerhard writes about this: "In regard to the replacement of the church servants, some are mistaken, partly that they concede too little, partly that they concede too much. Too little, in that some think that it is absolutely forbidden for a church servant to be transferred from one place to another; too much, in that they change their offices without deliberation, carelessly, without urgent need and without obvious benefit to the church, indeed, in the manner of horse traders and money changers, they hold their congregations like horses and coins. But just as the excessive scrupulosity of the former is rightly countered by the fact that the Lord of the harvest has the power to appoint his servants as well as to transfer them from one congregation to another, and that a congregation of the Lord has the same power as the mistress of the house, so the carelessness of the latter is to be countered by the fact that such changes, if they are not made for important reasons, can easily arouse displeasure in the church. Everything must be done in a proper order, not according to one's own vanity, not according to the private interest of the individual, not out of ambition, out of lust for power, out of prejudice, not out of desire for a more pleasant position, for greater income, etc., but everything must be estimated according to the benefit, the need, and the edification of the congregation." (Doc. theol. Ls winst. § 171.)

who eats sheep and lambs, or strips them of their wool and leads them into the hellish fire.

Conrad Porta †) says in his wonderful "*Pastorale Lutheri*" about this: "Those, who to gain greater honor and to get salary 2c. can be easily upset and their commanded sheep and parishioners without shyness and cheap thought fall into the grass and often go away unawares and unexpectedly, they must pounce high, where they want to run away from the company, which St. Paul describes Phil. Paul describes Phil. 3, 19. with the same words, "that the belly is their god, that their honor is defiled, that they are enemies of the cross of Christ," 1 Tim. 6, 5. and it will not be much missing that they are brothers of those who make a trade and a craft out of godliness and the ministry of preaching. Luther says in the margins that this is a trade so that one may seek honor and good and not serve God alone. But this is not to be understood or taken to mean that it is absolutely wrong to move from one's first ministry or profession to another place; rather, it only refers to those who carelessly, dissolutely, and imprudently, out of ambition, greed, or out of sheer foolishness, even laziness, that the one does not want to be in the village, the other in the city, or even to please Doctor Simon (Acts 8:18-20), give one ministry or service over another.

If, however, someone is called to a place by another church (and Christian authority) in an orderly manner out of God's special providence, without his seeking and desire, even above and against all his thoughts and suspicions, and he objects to his causes to the best of his knowledge, and these are refuted and rejected to him, and a pastor is requested and released from his previous parishioners! If a pastor is requested and released from his previous parishioners with a good conscience and will, then he who is thus called should and can consider this a right divine appointment, and follow in God's name wherever the Lord of the harvest sends him, Matt. 9, besides earnestly and diligently invoking the archpastor, do all possible diligence, and command Him to bless and prosper, and pay no attention to anything that useless talkers and slanderers say about him. 1 Cor.3,18.

Mr. Redacteur

The essay in No. 25 of your valuable journal, entitled "The Synod of Michigan and its Heathen Mission," needs to be supplemented, and since you are undoubtedly concerned to present the full truth to your readers, you will grant these lines a place in your journal. Pastor Hattstädt did not come, as stated in the aforementioned article, by appointment to the Lutheran congregation in Monroe to participate in the Synod,

†) This man was born in 1541 at Osterwick, became professor at Rostock and died in 1581 as pastor in Eisleben.

but by his own and free choice. Mr. Hattstädt was ordained by the officials of the Michigan Synod, but neither they nor the congregation of Monroe made it his duty to join the former. How far Hattstädt was capable of judging the knowledge of the Lutheran nature of the synod, we leave to the judgment of those who enjoy his closer acquaintance. However, as mentioned in the aforementioned article, large sums of money were sent by Franconian Lutherans for the support of the mission among the Indians, "but, as was probably overlooked, not one cent of this money was used for the Siboying mission, where the missionary Dumser, who was described as non-Lutheran, was stationed; rather, every cent of the money received was paid back to Mr. Crämer and Mr. Hattstädt upon their resignation. So much in regard to the large sums of money. That Mr. Dumser refused to commit himself to the symbolic books, "for the sake of the consequences that were drawn from certain sides," is indeed true, but it is just as factual that as soon as these consequences were lifted, he declared himself willing to commit himself to the Lutheran Concordia book, and this commitment was executed by the synodal president in the presence of the members who had left. Mr. Dumser is now serving two Lutheran congregations in Illinois, and the mission at Siboying is being conducted by the missionary Auch<sup>^</sup>who was "unreservedly" committed to the Lutheran Book of Concord at his ordination, from a "purely ecclesiastical standpoint." - —

A member of the Lutheran Synod of Mich.

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Encouraged by this, we take the present opportunity to inform our German brethren in faith that we are ready to begin printing the Church Postille immediately, as soon as 1,000 real subscribers are available. scribes are available. The work is to appear in two large octavo volumes, in the same format and with the same typeface and generally the same layout as the Hauspostille, both volumes (each of 600-700 pages) bound at \$6.00 or \$5.50 brochirt. In order to facilitate the acquisition, we want to publish it in two half-yearly deliveries.

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It will hardly be necessary to add another word to the recommendation of the church postilla. It contains not only the most witty sermons of Dr. Luther on all Sunday, feast and apostle day gospels, on each gospel at least one, often two, sometimes three sermons, but also the interpretation of all epistles of the church year, an advantage that makes the church postilla indispensable also for those who have the home postilla.

\*) In a letter dated August 22, Mr. Ludwig prompts us to announce that the subscriber lists are to be sent in only if ten or more real signers are found on them with the name and address of the responsible agent. Lists with less than ten are to be given to responsible preachers who know them and who want to take up this matter, or to the next agent indicated. D. Luth.

makes it possible. We could list a long series of praises of the most proven orthodox theologians of our church, with which they have given testimony to the Church Postil; for the sake of brevity, we only recall that Luther himself, in the writing published under the title: "that the words of Christ: this is my body, still stand firm" against the swarming spirits, calls it his "very best book that he had ever written. Therefore, the church postilla has always been held in high esteem in the Lutheran church, has been published almost innumerable times before and after Luther's death, has even been translated into Low German and Latin, and in the Electorate of Saxony, the parish priests were instructed by their highest church authority that "they should be careful to have Dr. Luther's writings, but especially his church and house postilla. We should think that this would be challenge enough for the Lutherans of our time, preachers as well as lay Christians, to seize with both hands this opportunity that is offered to them for the acquisition of such a treasure.

We still ask all experts, especially the preachers, to open their views to us, whether it would not also be time to get a new edition of Dr. Luther's larger interpretation of the Epistle to the Galatians, to which we would like to offer our hand.

May the Lord our God be kind to us, and promote the work of our hands among us; yes, may He require the work of our hands!

Heinrich Ludwig, No. 70 u. 72 Vesey Street. New York, Easter 1846.

The editor offers to accept subscriptions to the Church Postille.

"But when they saw these things, they fled, and stood afar off, and said unto Moses, Speak thou with us, and we will obey: and let not God speak unto us, lest we die."

Ex. 20, 18.19.

In this text we see a fine example, which God sets before us as a mirror, how man is so clumsy to appear or act before God, when he alone has the commandments, reason, human wisdom, prudence, sense and wit, and free will .... The Jews were not so holy, strong and powerful that they could hear God speak, but ... when God begins to speak, fear overtakes them, they are completely in despair and distress; they flee from God, in whom alone they should seek comfort, and run to a poor sinner, who, like them, is flesh and blood; they seek friendship, comfort and love in a man, rather than in God ... Nature is painted for us as it is condemned and flees from God. Where then is free will and the powers of man? Where are the laws of man and the preachers of works? who say to man: "Do your best (what you are able to do); we must also do our part; send yourself to the grace of God, and you will become a child of blessedness"? - Yes, yes, it is all

We are not clever and clumsy with our abilities; when it comes to hitting the mark, it does not hold the sting. From this we conclude: Where the Holy Spirit does not model the gospel promise to the heart, man thinks God is a devil. Where the Holy Spirit does not model the gospel promise to the heart, man thinks God is a devil, an executioner, a cane-master and a judge, and assures himself of more good things to the worst of boys than to God .... Moses writes here that even the most holy have done . . Therefore this is an excellent consolation, which pushes all holiness to the ground. This shows that we boys are in the hardest place, where we are best and holiest. . . Let us take St. Bernard as an example, whom I like to dress before other monks. For if ever there was a pious monk, it was St. Bernard. When he once lay so hard ill and was about to die; and kept all his days virginity (remained celibate); tortured himself with fasting and vigils, that his breath stank, so that his brothers did not like to suffer him around them; led a beautiful life, and did beautiful sermons; was full of good works; when he now saw the judgment of God, he said: "O Lord, I have laid out my life badly, and spent the time shamefully!

What have you done, dear Bernhard? You have been a monk, you have preached beautiful sermons, you have not been an adulterer, you have taken nothing from anyone! Who will now take away Bernharde's works? - The judgment of God. For when this is opened to man, all man's righteousness has no place, may not stand; as David, Psalm 143:2, desires that God not enter into judgment with him; for before him no living man would stand, nor be found righteous.

If St. Bernard has not passed the judgment of God, how will other monks and priests pass? I hold St. Bernard higher than all monks and priests on earth; I have neither heard nor read his like. Therefore, God wants to indicate that all works are lost before his eyes, namely, if they are done in the opinion that one wants to stand before God.

So also St. John the Baptist with all his holiness must be a disgrace to all saints of works; for he testifies that he has it all from above, and points to Christ who takes away sin, John 1:29, 3:27, not to fine holy living. I do not speak of the works that do good to the neighbor and follow from faith; only that one wants to come before God's judgment with such works, to propitiate God with them and to make him his

friend; as the saints of works, the hard ones bring their works, are hung with them as with great sacks of hops, may speak to God: Pay me! as if he were a dawdler selling his kingdom of heaven.

This is not only written about the Jews, that they were not allowed to go up (to God at Sinai), but also about all saints of works, who are well prepared with works; nor will they despair when God's judgment comes. How much less may be added to them that are laden with sins! Much has been said: He who has nothing more than good works, let him trot toward hell, he will gain nothing; it must be something greater than our holy life. - Do you know this greater thing and do you have it, dear reader? (Luther's Works. Hall. III., 1505 flf.)

#### **Can man by nature want the good?**

Christ gives the cause of the judgments falling upon Jerusalem with the words: "You did not will. (Matth. 23, 37.) Is it, then, a work of human powers to be able to will, to agree with Christ's preaching and to surrender to Him completely? It is well known how often those who believe that man has free will even in spiritual matters have referred to this statement of Christ. But one must distinguish between two kinds of will. One is an external and preparatory (*paedagogicum*), for which man still has natural strength. This includes that a person, even without being born again, can go to church and hear the preaching of the word of God or close his ear to it; yes, that he can hear it gladly himself, which Marcus attributes to Herod (Ma2c. 6, 20.) and Amos to the stubborn Jews (Amos 8, 11. 12.5, 21-23.), as Paul also attributes to them (Rom. 10, 2.) a zeal for God. The other desire, however, is an inward and spiritual one, which consists in the attentiveness of the heart and in faith. And this latter desire is by no means the free will of a person who has not yet been born again, but depends on the effect of the Holy Spirit. Spirit. Therefore, Christ does not punish in those words to the Jews that natural unwillingness or the innate powerlessness, by virtue of which all men after the Fall do not want anything and cannot agree in spiritual things that directly concern the blessedness of men. Rather, Christ reproves that unwillingness and that wilful contempt by virtue of which they did not "even consider it worth the effort to use the means of faith and conversion externally and to hear Christ only without those prejudices, but rather followed their preconceived errors and rejected Christ and his gospel in stiff-necked malice. See: Hunnius Interpretation.

#### **Good answer.**

A Christian preacher was asked by a prince who was a scoffer what he thought of Christ. The answer was: "What does Your Majesty think about the destruction of Jerusalem? "The king blushed and remained silent.

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**Frederick Myconius.**

**An instructive and uplifting life story retold from ancient writings.**

First chapter.

*Of Myconii youth and his trade with Tetzel.*

The mountain town of Annaberg in the Saxon Ore Mountains is certainly not unknown outside the borders of Saxony. It was founded in 1496 by the future Duke George (the Bearded) of Saxony for the sake of the rich silver mines in the area, grew rapidly and received a learned school in the very first years.

At this school, which seems to have recently become famous, we meet a pious young man in 1510, Friedrich Mecum by name or, as he is still often called according to the custom of his time, when people liked to give the name a Latin sound, Friedericus Myconius. He was the child of honest and pious parents, a native of Lichtenfels, a small town in Franconia, and was born in 1491 on St. Stephen's Day or Boxing Day. After attending the school of his hometown for six years, he came to the Latin school in Annaberg in his thirteenth year and stayed there for six more years. That he not only studied diligently there, but that he also cared about the salvation of his soul, is shown first and best in the deal he had in the fifteen hundred and tenth year with the notorious indulgence merchant Tetzel, who opened the eyes of many people and, as is well known, also of our Luther by his impudence.

Myconius himself tells about it: Around the same time, there was a preacher monk, called Johannes Tetzel, the great clamant, commissary and preacher of indulgences in Germania. He preached countless amounts of money, which he sent to Rome, in Germany, and especially at the new mine, St. Annaberg, where I heard Friedrich Mecum himself for two years, he had obtained a great deal of money. It is unbelievable what this unlearned and impudent monk was allowed to admit. He says that if someone had committed the greatest offense and only put money into the Pabst's indulgence box, then the Pabst would still have this power in heaven.

and on earth, so that he can forgive, and if he forgives, then God must also forgive. Item, if they quickly put in and redeemed grace and indulgence, then all the mountains around St. Annaberg would become pure silver. As soon as the penny rang in the basin, the soul for which the money was deposited would go to heaven from that moment on. So his indulgence was a great thing. And there were heretics, whoever spoke a word against it, they banished and burned him. And if the indulgence was so highly honored that when the commissary was introduced into a city, the bull was carried on a velvet or gold cloth, and all priests, monks, the council, schoolmasters, pupils, men, women, virgins and children went to meet it with flags and candles, with singing and procession. Then all the bells were rung, all the organs were struck, he was accompanied into the churches, a cross was erected in the middle of the churches, the pope's banner was hung there, and all in all, God himself could not have been received more beautifully.

After Tetzel had been doing his thing for two years, he began to threaten around Pentecost of that year that he would take away the cross and close the open gates of heaven, and that later eternal life and the forgiveness of sins would never again be so cheaply available. Let everyone consider the salvation of his soul and that of his deceased. Now was the pleasant time and the day of salvation. Letters were also posted on the church doors, in which it was written that out of special grace the letters of indulgence should no longer be sold at such a high price as before, but more cheaply. And at the very end it was written: "to the poor they should be given for free for the sake of God. This was the reason why our Frederick met with Tetzel.

His father had taught him the Ten Commandments, the Lord's Prayer and the Apostles' Creed and had him pray them diligently. He had also told him that everything came from God and that he would protect us if we asked him diligently. Likewise, Christ's blood was the ransom for the sins of the whole world, and every Christian must have this faith, and the blood of Christ would be despised if one doubted it. The papal letters of indulgence are nets to collect the money of the ignorant.

Eternal life and the forgiveness of sins could not be bought with money, and the priests would be in error if they taught this way. Since Myconius always praised indulgences in his sermons, but heard nothing of Christ's merit and atonement, he was of the opinion that only those who had either earned it with good works or bought it with money would share in Christ's death. So he remained uncertain whether he should believe his father or the priests, but he believed the priests more. But it was in his mind that forgiveness of sins could not be obtained, or money had to be paid, even by the very poor. Therefore, he liked the

passage at the end of the papal letter very much: "To the poor in vain for the sake of God. And because after three days the cross was to be solemnly lowered and the steps to heaven were to be broken down, he felt powerfully urged in his spirit to go to the commissary and present his request to him. The next day toward evening he went to Johann Pflock's house, where Tetzel was with his retinue, and asked in Latin that he, as a poor man, as it was written in the letter, be granted complete forgiveness of sins, no case excepted, and that a papal indulgence be given him as confirmation. The priests were surprised that the young man could speak Latin, which was something rare at that time, and immediately went in to Tetzel to tell him what he wanted and to put in a good word for him. After much deliberation, they came back with the answer: "My son, we have presented your request to the Commissary, and he says that he would like to consent to it, but he cannot, even if he wants to, because such a grant would be completely void and as good as none: for it is expressly stated in the papal letter that only those who offer a helping hand, i.e. who pay money, can have a share in the rich indulgence. Myconius, on the other hand, replied that in the letters posted on the church doors, the same Holy Father had commanded that indulgences be given to the poor free of charge, for God's sake, and that it was written, ad

*mandatum Domini Papae proprium*, i.e., "by the pope's own command." The negotiators then went back to the hopeful monk and asked him to grant Myconius' wish, since he was a young man of spirit and eloquence and worthy of such a benefit above all others. But they came back with their answer "from the helping hand, which alone is able to receive the indulgence. But Myconius stopped them: "You are doing an injustice to me, the poor. God and the pope do not want to exclude me from grace, and you refuse me for the sake of a few pennies." Now the suggestion was made that he should at least give something and, so that only "the helping hand" would not be completely lacking, he should at least give a penny. Myconius replied that he did not have it, he was poor. Finally he should pay only six pennies; but he answered again that he did not have a penny either. Now they stepped aside and talked with each other. There were two things in particular that worried them. If they let him go without indulgence, they feared that they would have a storm on their necks if the matter were instigated by someone, since the letters contained the clause: *pauperibus gratis*, i.e. *free for the poor*. But again, they thought, he should give something, because if others heard that the letters of indulgence were given for free, the whole crowd of poor disciples and beggars would overflow them and all would want to have the indulgence for free. Therefore they approached him again and one of them offered him six pennies to give to the commissary: in this way he would help to build St. Peter's Church in Rome, fight the Turk and become a partaker of Christ's grace and indulgence. Then it was as if the spirit came over our Frederick Mecum, and he answered frankly: "If I wanted purchased indulgences, I could at best sell a book. But I want it for nothing and for God's sake; or you may give account yourselves before God that you have put aside the salvation of a soul for six pennies, whom God and the pope wanted to let participate in the forgiveness of sins. They finally asked who had sent him, but he answered, as indeed he had, that no one had advised or urged him to do so, but that he had made this request of his own accord, trusting only in the free forgiveness promised in the letter. Once again he was offered a letter of indulgence for six pennies, for which he was to buy it. But he wanted free forgiveness of his sins from the one who had the power to forgive sins for free in the name of the pope; and so he was dismissed.

He was sad that he had not achieved what he wanted, and yet he rejoiced again "that there is still a God in heaven who forgives the sins of the penitent without money. and wanted to forgive for nothing. "Bathed in tears, he came to his inn and his bedchamber and took the crucifix that he always had on the table, placed it on the bench and prostrated himself on the ground in front of it.

But it was the sum of his prayer that God would be his Father and forgive his sin; that he would do with him as he pleased. And since those without money would not be gracious to him, may he be a gracious God and Father to him. He felt transformed, all earthly things disgusted him, even he seemed to be tired of life; the one thing he desired was to live with God and to please him. But who should teach him this? The word, life and light of man was buried in the thickest darkness of foolish human statutes all over the world. Not a word was heard from Christ, or he was portrayed as a severe judge, whom his mother and all the saints in heaven could hardly appease with bloody tears. But the Holy Spirit instilled in his heart the hope that However, the Holy Spirit instilled hope in his heart that God would be merciful to him. He thought about what to do for a few days. Then he thought of the state of the monks, of whose hidden and great holiness he had heard, how they, withdrawn from all the corruption of the world, served God day and night, lived moderately, justly and chastely, read mass, sang psalms, fasted and prayed.

After he had called on God for several days to govern his decision, he finally communicated it to his teacher, the Rector Andreas Staffelftein, and asked him for his advice. He immediately agreed and advised him to go to the Franciscan monastery, which was newly built at that time. He immediately went with him to the monks, praised his spirit and piety and said that he had always hoped that he would become a truly pious man. Myconius only wished to present the matter to his parents, whose only son he was; but the monks taught him from Jerome that even if one should trample father and mother underfoot, one must flee to the cross of Christ; likewise, he who puts his hand to the plow and looks back again is not sent to the kingdom of God. They also confused his conscience in many other ways, saying that he could not be blessed in eternity if he did not take hold of the grace offered to him from heaven. He then promised to come back within three days and begin his probation.

So it happened that in the year of Christ 1510, the day after the feast of the Apostles, which was July



15, two o'clock in the afternoon, he went to the monastery in the company of his teacher, a few fellow students and some pious women. At the monastery's gate, he explained to his companions the reason for his decision, namely: he wanted to serve God and please Him for eternity as much as he could, renounce all sins and repent.

live. He said goodbye to them, and they all wished him God's blessing with tears. Thus he entered the monastery. Even in his later years he was able to say of this step: "You know, my God, that I speak the truth and that I did not want to lead an idle life, nor to serve the belly, nor even to shine with a semblance of holiness, but to please You, to serve You, that was my anxious desire in that time of dense darkness. Whether he found what he was looking for in the monastery, the following chapter will teach us.

(To be continued.)

## **Does the old Lutheranism lead to Rome?**

"I have become so far certain, praise God, that if a pastor does not oppose the pope and bishops with all his strength; if he does not regard their teachings and commandments with pure doctrine, nor contradict them, he cannot be saved, whether alive or dead. Luther to Nic. Hausmann in 1521. (See Works Hall. X. 1880.

We live in a time which calls itself enlightened, but in which, as far as religion is concerned, there is an ignorance which is astonishing; and this is true even of those who call themselves Lutheran. If, for example, one now asks a Lutheran what difference there is between the Lutherans and the Reformed, what is the usual answer? Most of them say that the difference, as far as they know, consists in the fact that the Lutherans pray: "Our Father," while the Reformed pray: "Our Father;" and that the former take hosts at Holy Communion, while the latter do not. The former used hosts at Holy Communion, the latter common bread. Of course, even now most people cannot explain how it is possible that there are still Lutherans who do not want to unite with the Reformed and accept the union that is now becoming more and more general. For if there were really no greater difference between the Lutheran and Reformed Churches than most people in their ignorance think, those who would not hold any ecclesiastical communion because of this would certainly be furious people. The difference between the Lutherans and the Reformed, however, concerns completely different things, namely the most holy sacraments, baptism and the Lord's Supper, the office of the keys, the person of Jesus Christ, the counsel of God for salvation, 2c., i.e., as every Lutheran can already see from his small catechism, the "main pieces" of the Christian religion. But because these two churches are at odds in this, a true union between them is impossible as long as the Reformed do not recognize their errors, which are contrary to God's Word, and where preachers, in spite of this (in order only to have a large number of paying congregation members), establish an outward union, they sin first of all against God, whose truth they deny, and secondly against those who are still in error, whom they thereby strengthen in their error. But we have already discussed this elsewhere.

talks and will come back to it on another occasion.

Another proof of how great the ignorance is now among us Lutherans is this: some, when they hear the long-silenced teachings of the old Lutheran church preached again by some preachers and see the outward service held again as it was in the old Lutheran church, some, I say, then speak: Yes, it has come to such a point in America that even preachers and newspaper writers who call themselves Lutheran are so ignorant that they preach and write: the old Lutheranism leads to Rome, that is, whoever accepts the old Lutheran doctrine and the old Lutheran customs is on the way to becoming a subject of the Pope at Rome, a so-called Catholic or Papist.

In former times, Luther and the Lutherans were not reproached for this, since everyone knew that it was precisely Luther through whom God discovered the secret of wickedness to the groaning Christianity, revealed to it the Antichrist in Rome and executed it from Roman Babel. (Compare 1 Thessalonians 2:1-12 and Revelation 14:6-11.) It is true, however, that all heretics and fanatics who founded sects among the Protestants claimed that the Lutheran church still had some papal remnants; therefore, not Luther, but they were the true reformers whom God had called to thoroughly reform the church. Among them is the well-known Dr. Andreas Carlstadt. When Luther was absent from Wittenberg for a while in 1521-22 and had to hide in Wartburg Castle, Carlstadt caused a terrible uproar in Wittenberg, declared that everything that had arisen under the papacy was ungodly and therefore to be abolished, and that the Reformation was proceeding too slowly. He therefore abolished private confession, ordered that bread and the chalice in Holy Communion be taken with the hands, rejected doctoral and master's degrees and the sciences in general, and went around asking unlearned, simple-minded craftsmen for information about difficult passages of Scripture. (When they objected: how a learned doctor could seek instruction from unlearned simple-minded laymen! he answered that it must be so, because Christ said: God has hidden his secrets from the wise and prudent and revealed them to the unlearned. Matth. 11, 25.) This enthusiasm infected many students, who now gave up studying as carnal and harmful; the university fell into great decline, even the boys' school there was completely abolished at Carlstadt's council and the buildings belonging to it were made into benches for the bakers. Carlstadt then moved to the countryside, engaged in farming, and could not be called anything other than "neighbor Andres.

This notorious Carlstadt was the first to accuse the Lutherans of being half Papists, because of their retained ceremonies and later also because of the teaching that in the Holy Communion the body and blood of Jesus Christ are truly present and that by partaking of it one obtains a seal of forgiveness of sins. He was the first to accuse the Lutherans of being half Papists, because of their retained ceremonies and later because of the teaching that in Holy Communion the body and blood of Jesus Christ is truly present and that by partaking of it one obtains a seal of forgiveness of sins.) Luther mentions this in his last Confession of the Holy Communion of 1544. Luther mentions this in his last confession of the Holy Communion of 1544, in which he writes, among other things, that Carlstadt had called the Wittenbergers "new papists" because of the elevation, that is, because they still raised the host in the air during the consecration according to the old custom. We find this also in Carlstadt's still existing writings. Among others, Carlstadt writes in his "Interpretation of the Words of Christ: This is My Body," from 1525, that the Lutherans and their preachers are "dubious new papists, who do as nonsensical asses and horses;" Luther, however, he calls "the patron saint of idols" because of the retention of the images, the crucifix, and the like, and "the new sophist" because of the doctrine of the Eucharist. He calls Luther "the new sophist papist, the friend of the Antichrist, the scripture-monger, who wants to lead us on the ice as the devil," and the like. The year before, Carlstadt had already written in the paper: "On the Anti-Christian Abuse of the Lord's Bread and Cup": "those who seek forgiveness of sins in the Sacrament were as foolish and bad as the papal clergy... to those who pay attention to the Sacrament, that they receive Christ with the Sacrament, it would be better if they ate figs for it 2c." When, by the way, Carlstadt later came into great distress, he recanted and wrote: "If he had been concerned about these perilous times, no one should have brought his books with a kind of wood from him, he would have had to walk around in misery because of it." However, he fell back into his error and finally died of fear and terror in Basel in 1541, when the plague was rampant there.

So this is the first unholy fanatic who wanted to reform the church more thoroughly and accused the Lutheran church of remnants of Pabstism. Carlstadt was followed in this by the so-called Anabaptist

heavenly prophets, Nic. Storch, Marcus Thomä, Marcus Stübner, Martin Cellarius, and Thomas

It is strange that Carlstadt admits to having arrived at his doctrine of the Holy Communion in a similar way as Zwingli (see: Lutheraner Jahrg. Carlstadt admits that he arrived at his doctrine of Holy Communion in a similar way as Zwingli (see: Lutheraner Jahrg. 1. Nr. 13. p. 3. note). Carlstadt writes in his "Dialogus von dem gräulichen abgöttischen Mißbrauch des hochw. Sacraments Jesu Christi", from 1521 the following: He had learned it from one whose voice he had heard, and yet he had not seen him and did not know how he had gone to him and from him." The way in which serenity is to be sought and found had already been stated by Carlstadt a year earlier in his booklet: "What is serene? A serene person must also leave the holy scriptures and not know about letters. A serene person must also leave the holy script and not know about letters 2c. If a man does not understand something, he should strictly ask God for his art, listen to what God wants to say to him, so that he will have a dim memory, which he should prove with the testimony of holy scripture. Is this not the way of all our present enthusiasts, how they seek and find truth? What passes quickly through their minds in answer to prayer, they take for God's revelation, for the confirmation of which they then drag the Scriptures by the hair.

Münzer von Zwickau, who later became the head of the rebellious peasants in Swabia. When Luther did not allow himself to be blinded by the great halo they spread around them, but rather exposed them, declared the divine revelations they claimed to be devilish inspirations and did not want to accept their rejection of infant baptism, Liese's swarming spirits also despised the work of the Lutheran Reformation and claimed that through "the outwardly literal nature" of Luther, as they called it, "a new pabstry" was being introduced. - Zwingli, who, like Carlstadt, also rejected the innocent ceremonies retained by Luther, the crucifix, the sign of the cross, the images, the altars, the priestly vestments and the like, and even the doctrine that Christ is present in the Holy Communion. The church declared that Christ was present in the Holy Communion, as a remnant of the papacy. To cite only one testimony to this, Zwingli, among others, had the words instilled in his confession intended for delivery to the emperor in Augsburg: "The Lutherans looked back to the Egyptian fleshpots. †) This, too, is therefore one of the points of contention over which the entire Reformed Church has argued against the Lutheran Church for three hundred years, whether the Lutheran Church is free to retain its ceremonies or whether it must dismiss them as something belonging to the antichrist nature of the Roman papal church. For example, in the reformed Heidelberg Catechism, the following answer is given to the 98th question: "May not the images, as books of the laity, be tolerated in the churches? The answer is as follows: "No: for we are not to be wiser than God, who does not want to instruct his Christians through dumb idols, but through the living preaching of his word. Thus the Reformed declare the images that we Lutherans hang in our churches to be idols; they hereby deny us the freedom to use them, and therefore attribute to us a worship that is just as idolatrous as that of the Papists.

From this historical overview, which we thought we had to give before answering the above question, the interested reader will see by what kind of persons the accusation, made again now, that the old Lutheranism has papist remnants, has always been raised, namely by our enemies.

(To be continued.)

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†) How far Zwingli's really nonsensical and ridiculous reformist zeal went in regard to church ceremonies, we can see from the fact that he even wanted to abolish the singing of songs in church by force. In order to enforce this, he wrote a petition addressed to the Nach in Basel, which he did not read out in the presence of the latter, but sang. When the Nach expressed his astonishment at this way of presenting a petition to him, Zwingli replied that he had done it precisely to convince them by deed how distasteful it must appear to God when one asks him for something by singing. One can see from this where a man ends up when he follows the first impressions of his wrong heart without checking.

Since I am so fond of our dear Lutheran church of the pure confession precisely for the sake of the full truth, and since I am actually quite resentful of the sects, rottenness, after-Lutherans, etc., because they only take bits and pieces of the wholesome truth and add to them with their own additions in such a way that something completely new and wrong comes to light, I am naturally concerned about the full truth in all things that concern the church. Therefore, I was almost startled when I found in the marginal notes to the essay titled "The Michigan Synod and its Gentile Mission" in the previous issue, the remark right from the start that it still needed to be supplemented in order to be completely true. But my horror soon dissolved first into a smile, since I found additions which, however, did not add anything-then into wistfulness, since I had to notice the evil side glance at Pastor Hattstädt-finally into bitter pain, when I had read the ugly blasphemy on unreserved commitment and purely ecclesiastical standpoint.

As far as the additions are concerned, we must seriously guard against all such screwed interpretation, since one insinuates to us: if we wanted to say

"When Pastor H. was called to the Luther. Monroe congregation, he was forced by the congregation or by the synod to enter into a relationship with the congregation.

we expressed this with the words:

"By appointment to that congregation, H. came to participate in the said synod.

No, we are German and speak freely to the adversary's face without casting suspicion on him in a blunt manner. If we had wanted to express more with our words than they say, namely: "By inducement of that calling" 2c. 2c., we would certainly not have held hintcrm bush. - Likewise, the sentence is called

"Large sums of money were also sent by the Frankish Lutherans to support this mission." of course, not surreptitiously so much:

"The people of Ann Arbor, however, not having fulfilled the obligations they had undertaken, but rather having urged us in conscience to resign from their synod, also acted so dishonestly as to withhold that money."-

but is and remains an innocuous historical fact, which can only be presented in letters. - Finally, since we have to do only with an unreserved commitment to all the symbols of our church, and since we do not consider ourselves authorized in our conscience to recognize any other besides, we have of course no reason at all for the Dumserian comedy of commitments, which we had to attend with regret.

no mention was made of this. As little as we accept the consequences that the rationalist draws from the Bible on his own against all honest explanation of the Scriptures, just as little do we accept it when one interprets our symbols according to subjective pleasure - for example: At the end of the 11th chapter of the Concordia formula, it is certainly said:

"From which our declaration, friend and foe, and thus manly clear to assume, that we do not intend, for the sake of temporal peace, tranquility and unity, to yield anything to the eternal, unchangeable truth of God (as it is not in our power to do so), which peace and unity, since it is meant against truth and for the suppression of it, would also have no continuance, much less be minded to adorn and cover falsification of pure doctrine and publicly condemned error, but to bear hearty desire and love to such unity, and to promote the same of our part according to our utmost ability, heartily inclined, and eager, by which God may keep his honor unharmed, the divine truth of the holy gospel be not deprived of anything, the least error not conceded, the poor sinners brought to true right repentance, raised up by faith, strengthened in new obedience, and thus, by the sole merit of Christ, justified and eternally saved."

But the pious men did not mean it so seriously. They say with their mouths that they are not willing to forgive the eternal truth of God for the sake of temporal peace, indeed they confess that this is not at all in their power and that with all love for unity they can only accept such unity, since nothing is conceded to the slightest error 2c. But - as the false prophets of love of this wicked time of ours blaspheme - in their hearts they were of a completely different and good unionist mind than we are, also inspired by the same broad love that even loves error. - Of course, such sugar-sweet emotional Christians cannot pray with David: "I hate those who hold to loose doctrine," nor can they admonish with St. Paul: "Look at the dogs, at the evil workers; look at the cutting up!" but they know how to help themselves: they just say that it is not meant to be so strict and unloving as you, narrow-hearted Lutheran, interpret it, who always believe the word to the letter. - —

With all this comprehensive love, however, they actually only love the brothers *id est* their dear Union brothers, and zeal every honest man who may not run with them into the same desolate being, as they do here to the pastor H.. And yet, all sincere Lutherans could heartily rejoice in the pure sermon on the Lord's Supper, which H. preached at this year's synodal assembly on a

He held his first meeting in a Lutheran church in a few places, because immediately afterwards they made a public mockery of Lutheranism with purely reformed communion ceremonies. Also, in all meetings he has always voted for Lutheranism and against the unionist religious mongering of the opposing party, thus proving in a manly way that he is well able to distinguish between Lutheranism and unionist-pietist leaven. Therefore, instead of spiteful side-swipes, we ask for good reasons that prove the opposite just as roundly as we can prove with facts what is said about the unreserved commitment of Mr. Missionary and about his purely ecclesiastical standpoint.

We refer first of all to public incidents at this year's synodal meeting, when the unreservedly committed missionary Auch stood so faithfully by the missionary Dumser, who did not want to be unreservedly committed, that even Rev. Cronenwett, a member of 'that synod, broke out into words:

"What do you want, brother Auch, you are committed?"

Also: "There is nothing about this in the announcement that was made of my ordination 2c. in the Lutheran church newspaper." Cronenw. "Isn't that what it says in your ordination certificate?"

Also: "It is not explicitly written there either." Cronenw. "Yes, it is written in there; it must be written in there and in any case it came orally at your ordination before 2c."

In recent times, however, we heard from the mouth of a member of the Mission Committee that he had also inquired whether he should not attend the *Quarterly Meetings* of the Indianermethodists at the *Flint River*; the missionary, who was such a dear man and had offered him to carry on the mission work among the Cane Indians together with him, had invited him quite amicably. - We do not envy such friendship, but from our side we say in all seriousness: "He who is not with me is against me," and do not want Lutherans who may not be sincerely Lutheran. Let us be honest for once, and after we have thrown away the Lutheran core, let us also take off the Lutheran shell, i.e. the name, so that we are not taken for something we are not.

This as a contribution to the full truth with the remark that we did not believe at all to have to be so prolix, since we just went out, and had no secret at all of our attitude, which recently and finally reads thus:

"God save and keep us in grace from the false Lutherans." A. C.

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(Submitted.)

Dear friend, dear brother in Christo!

I kindly ask you to give the letter below a place in your very esteemed paper. Conversion

These are not uncommon in our days; they are brought to the people in thousands of treatises, so that everyone is almost tired of them and accustomed to them. One might therefore have misgivings about giving something new in this way. Nevertheless, the conversion of a man remains a great work of God that should not be concealed, especially if all the circumstances are such that they leave no doubt about the truthfulness of the conversion. For most conversion stories, as they are brought to the public in tracts and the like, leave many doubts in the hearts of experienced Christian readers as to whether it is also a true conversion. They usually consist only of a wordy description of sensations and feelings that have taken place in the so-called converts, but do not lead to the foundation of the pure and purifying teachings of the divine Word. I hope all the more that the following account of what the eternally living Son of God did in the souls of two girls will fill with joy and praise to God those who, above all, seek the right ground of doctrine and apply this touchstone to all sensations and experiences, both in themselves and in others. The matter is recently this:

When I lived in Chemnitz (Royal Saxony) in 1837, I counted among my relatives there two young girls, both sisters, of 14 - 16 years. Their father had died prematurely. They had grown up under the harmful influences of a rationalistic doctrine, as it prevails in all churches and schools in Chemnitz to this day; and as they presented themselves to me at that time, along with the whole circle in which they lived, I could not expect anything else than that they would fall more and more into the world, and that Christ would hardly find access to their hearts. But what a merciful and almighty Savior, who has the key to all hearts! Since my emigration to America, I have learned nothing of these two girls, except that the youngest of them was suffering from an incurable disease. Against my hope, however, since I had no direct correspondence with them, I received a short letter from them last year, which was written with the intention of indicating their religious position to me, but which did not give me a clear enough idea of it, except for a few suspicions, which I drew from the remark that they had chosen Dr. Wolf's (former pastor of St. Peter's in Leipzig) sermons as their book of edification and had found in them a substitute for the Christian contact they lacked. In my answer to them, I thought it best, because, as I said, their true position was still doubtful, to point them to the right ground of doctrine and, in the end, to give them especially the Holy Scriptures, Luther's Catechism, its

House Sermons and the Augsburg Confession. Confession for careful reading and study, along with heartfelt prayer for the enlightenment of the Holy Spirit, and also to warn them against the many religious grains, emotional and fashionable Christianity of our day. In August of this year, I received an answer to this, which I believe to be a common good of all who can rejoice in Christ's glorious works, and therefore have no hesitation in sending it for the "Lutheran", in the hope that it will please some of its readers as much as it pleased me. The letter reads literally as follows, with the omission of a few incidental things:

"It was the most urgent need of our hearts that prompted us to write, the most ardent desire to discuss the most important matters of the soul with a faithful servant of the Lord, to be able to expound and discuss our religious convictions. As long as our hearts were to become pleasing to God, the order of salvation, that is, the means to become so, were unknown to us; as deep reverence as we had for every word of the Bible, we did not understand them. But God has helped, and although we are still at the lowest level of faith, we have a confidence of growth in it; we read the Scriptures with a new understanding and a new faith. We read the Scriptures with a new understanding and also possess several writings that can help us in this. Among these is also a work published by Mr. Pastor Meurer in Callenberg, whom you recommended to us: "Luther's Life," which became a rich source of instruction for us. Then several writings by Dr. Franz Delitzsch in Leipzig (now professor of theology in Rostock), which are: "Lutherthum und Lügenthum," "das Sacrament des wahren Leibes und Blutes unseres HERRN und Heilandes JESU Christi," "Schatzkästlein geistlicher Siungeoichte und Reimsprüche auf alle Tage des Jahres, zur Erweckung, Uebung und Förderung des mit Christo in Gott verborgenen Lebens." The unshakable adherence to the basic teachings of our holy church, the deep respect for every word of the holy scriptures, the strict punishment of the saints and the strict observance of the law. The unwavering adherence to the basic teachings of our holy church, the deep respect for every word of the holy scripture, the strict punishment of the now generally prevailing false doctrines, the gentle, touching, but urgent pleading and exhortation to strive for the one thing that is need, to chase after the set goal, which holds out to us the heavenly calling in Christ JESUS, is what instills in us a sincere respect for him and his

writings. A rich treasure of spiritual experience was also given to us from a writing of the year 1731, containing: the blessedness of a believer in the union with his Savior JEsu Christo from Rom. 8; furthermore: the exuberant knowledge of JEsu Christ; also several other writings of orthodox theologians. We have obtained the Augsburg Confession, but we have not been able to obtain the other works recommended by you, however, we hope to obtain

to buy Luther's complete works in the near future, which in any case include the ones mentioned ..... Sometimes we have asked why the good Lord has not given us any like-minded people, no friend who shares our religious convictions, and we have often complained that we have met with nothing but opposition; but this too has become clear to us; in our dealings with unbelievers, he wants to test us in our faith. He has awakened it in us through earthly hardship and tribulation, and through continued testing he wants to strengthen us in it; we thank him with a touched heart for both. But until now we have only written what God has done for us, ah! and it is infinitely much, but not what we have done, because this is unfortunately very little. Almost hourly we feel unworthy of the grace we have received from Him, for the old man still does not want to disappear, Christ still does not want to take shape in us; but we do not falter, and even if our courage is sometimes low, it does not leave us completely, then we turn again and again to the right source, to Him, and so He shows Himself merciful again and again, makes our hearts glad and gives them the firm confidence that He who has begun the good work in us will also complete it. Herewith we will close our letter 2c."

Chemnitz, June 19, 1846.

Rosalie and Henriette L.

May this letter, by God's grace, also awaken and encourage those who, while fully and abundantly enjoying the means of grace, the pure Word and the pure Sacraments, do not increase and grow, but remain sluggish and cold and do not respect the immeasurable treasure they have. For they certainly have a heavy responsibility, if those who are, as it were, in the wilderness, where they must completely lack the care and pasture of the holy, divine ministry of preaching, nevertheless come to the living and powerful knowledge of Jesus Christ, and by faithful use of the given grace progress from one stage of faith to the other. "So the last shall be first. For many are called , but few are chosen.

**Luther on the perfect sanctification which the Methodists claim to be able to attain and to some extent to have attained.**

"We do not preach about the Holy Spirit and his ministry in this way. We do not preach about the Holy Spirit and his ministry as if he had already accomplished it, but as if he had begun it and is still going on, that he is doing it more and more and does not stop. Therefore you will not find such a man without sin and without sorrow, full of righteousness and full of joy, serving everyone freely. For the Scriptures tell what the Holy Spirit does, namely, that his office is to save from sins, to save from sins, to save from sins, and to save from sins.

and terror, but that is not the end of it. Therefore, a Christian man must feel his sin in his heart and be afraid of death, so that everything that looks at another sinner will happen to him. The unbelievers are so stuck in their sins that they do not pay attention to them, but these, the believers, feel them well. They have a helper, the Holy Spirit, who comforts and strengthens them until he has finished and put an end to them, so they will feel none. Therefore I say that one must be wise here, and see to it "that one does not defy the Holy Spirit and become free from it. Therefore I say that we must be prudent here, and see to it "that we do not so brave and joyfully throb of the Holy Spirit," as some arrogant, presumptuous enthusiasts do, so that no one may be too sure, and think that he is perfect in every way. For a devout Christian man is nevertheless also flesh and blood, like other people, without beating himself with sin and evil desire, and feels that he does not like to feel; but the others (the unbelievers) do not accept it at all, do not beat themselves with it at all ..... So it must always be mixed that one feels both the Holy Spirit and our sin and imperfection. Therefore, it must always be mixed that we feel both the Holy Spirit and our sin and imperfection; for we must be like a sick person who is in the hands of a doctor, and yet he should now become better. Therefore, let no one think that this person has the Holy Spirit. Therefore, let no one think that this person has the Holy Spirit, and therefore he should be strong, do excellent works, and have no infirmity. No, not so, for it cannot come to that, because we live on earth in the flesh, that we should be without all weakness and infirmity. Therefore the holy apostles themselves often complain about their temptation and sadness. And is therefore the Holy Spirit to them according to their feelings? And so the Holy Spirit is hidden from them according to their feelings, without strengthening and sustaining them in temptation by word and faith. (Church Postil. Epistle on the Day of Pentecost.)

"With this we are reminded at the same time that among Christians the infirmities and defects that each one has by nature remain, even if they come to faith and grace and are justified before God. For grace does not change Christians in such a way that it makes them completely new and perfect people in one fell swoop; but whatever natural defects and faults each person has, these remain with him forever, as he sees before his eyes and experiences daily. For if a man who is naturally quick-tempered and bad-tempered becomes a Christian, even though grace makes him a little gentler, and the Holy Spirit softens his heart in this way, he will always be a Christian. The Holy Spirit softens his heart so that he becomes much softer and gentler, but this infirmity and deficiency in nature is not completely subdued and eradicated. This is also the case with those who have hard heads by nature; even if they are converted to the faith and become Christians, they still retain something of their innate natural hardness. Since It also happens that two or more people act rightly and well on the Scriptures and the gospel in "the same mind and opinion", and yet they do not act in "the same way"; the one's teaching and preaching is more clean and gentle than the other's; and the one is also quicker and more vehement than the other. So our Lord God gives His Holy Spirit in different ways. Therefore, our Lord God gives his Holy Spirit in various unequal instruments, which does not take away the infirmities of nature so quickly and completely at once, but still has to sweep away the remaining sin in nature as long as this life lasts; not only in the Galatians, but in all people of all nations and classes who are on earth. Therefore, although the Galatians were enlightened and believing, and had received the Holy Spirit by faith, they did not believe. Therefore, although the Galatians were enlightened and believing and had received the Holy Spirit through faith, they were still in danger of being deceived by the false apostles' teaching, as happened afterwards. Therefore, let no one be presumptuous and sure that when he has received grace, he will think that he now has no need and has been completely cleansed from all sins and infirmities, and that he has become beautiful as glass. It is certain that we are cleansed from many infirmities and sins, and especially that the head of the serpent is crushed and cut off; that is, where the gospel is rightly taught and accepted, unbelief ceases and a right knowledge of God follows, but nevertheless the scaly body and the remaining sin still remain in us until we are saved. Therefore, no one should think that when he has begun to believe, he has therefore become a new and indeed perfect man. We still retain something of the old sins in this life, after we have become Christians; for we have not yet died, but still live in the flesh, which, because it is not completely pure and clean, "always contends with its lusts against the Spirit," as St. Paul testifies to Galatians 5:7 and Romans 7:14, 23. "I," he says, "am carnal, and sold under sin." 2c. Item, "I see another law in my members." 2c. Hence it comes to pass, that whatever peculiar natural infirmities a man had in him before he came to faith, he retains the same in him after he has obtained faith: only that after faith



they do not walk so freely as before, but must serve and be subject to the Spirit, that he may rule and reign over them; though they strive and struggle against it very earnestly and mightily, that it is a great trouble and distress. Summa, our Lord Jesus Christ alone, and no one else, has the glory and title that he is indeed completely pure, as 1 Pet. 2, 22. says of him: "Who has committed no sin, and in his mouth is found no deceit". (See Luther's Commentary on Galatians 3, 1.)

**Ecclesiastical message.**

From Mainz, August 18. - A great stir has been caused by the fact that the inhabitants of the Nassau parish of Steeden, which belongs to the office of Runkel, and who are very respected and prosperous all around, have notified the government of Wiesbaden that they will no longer belong to the united Protestant church of Nassau, which was formed 30 years ago, but from now on want to form an old Lutheran parish, as their fathers once did. In response, the ducal government has decreed that the local pastor Brunn, to whose influence the attitude of the Steeden congregation is attributed, must leave his post immediately. (Schpst.)

**Zeal of the false teachers.**

"The false teachers have always shown more zeal and diligence in converting others than the orthodox in converting others." Spenser in his 1667 sermon on false prophets.

**test everything, and keep what is good.**

1 Thess. 5, 21.

Once upon a time, when several priests complained to Duke Heinrich of Brunswick, who was otherwise quite papist, that the Lutheran evil was also trying to break into his lands, and that people were even beginning to sing Luther's songs, the duke asked the priests what kind of songs these were. The priests answered: "Among others, the song: God be merciful to us. The duke replied, "Shall the devil have mercy on us? Who shall be merciful to us but God alone?"

Those readers of the "Lutheraner" who have not received one or the other number of the previous volumes, and who wish to have the complete number, should inform us of the missing numbers in a letter, and we will gladly send them to them free of charge.

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**Frederick Myconius.**

An instructive and uplifting life story retold from ancient writings.

Second chapter.

Of Myconius' dream and his sad monastic state.

When Myconius was led into his cell by the monks on the first evening, he threw himself on his knees and for an hour, in fervent prayer, he ordered his intention to the Lord, and begged him not to let him do anything against his name's glory and his own soul's salvation. Finally he lay down on his bed and fell asleep.

During the first night of his monastic life, he had a very strange dream in which his entire future life was presented to him as if in a mirror. He himself recounted this dream in detail, along with other important circumstances of his life, in a letter to Paul Eber shortly before his death. So we want to hear it from his own mouth, but with some abbreviations:

"I dreamed that I was in an immense desert, which was completely covered with such peaks and closely packed stones as are depicted under the cross of Christ or as one sees around the castle of Stolpen. The whole world seemed to me nothing but a stony wasteland in which I wandered, without companion, without guide. There was no tree or bush, no grass or herb. I searched for an exit or a way back, crawled through the rocks, climbed up and down. All in vain. Finally, already exhausted, I saw a rock towering above the others; with the greatest effort I climbed up to see if I could see smoke rising from somewhere or the trace of a cultivated land; but everywhere nothing but rock and immeasurable wasteland. In addition to the effort, I was hungry and thirsty, for I felt as if I had been wandering around here for several days and nights; I could neither walk nor stand. So I leaned down under a rocky ledge, lifted up my hands and eyes to heaven, and committed my spirit into the hands of my God. As I sit and wait to see what God will do with me, behold, I hear from afar something like the footsteps of a man.

nes people, I notice eagerly whether someone comes. Then a man of medium stature approached me, with a free but bald forehead; his long beard and hair were auburn, intermingled with gray hairs; he was dressed in a short green undergarment, with a red cloak over it, tied in a knot on his left shoulder. I immediately recognized him for the Apostle Paul, as I had seen him painted. He asked me, "What are you doing?" I answered: "'I have been led into the desert, I don't know by whom or how, only this one thing I know, I am so exhausted by crawling and searching for toil, pain, hunger and thirst that I have given up hope of getting out of this immense wasteland; therefore I have sat down here to die and only ask God to be merciful to me a sinner and to take care of my soul.'" I was hardly able to bring this out. But he came up to me, took my left hand with his right hand, raised me up, and said, "Arise, and follow me; thy cause shall be better.'" O my God and Lord, how I rejoiced. But my dying body trembled and I could not walk. Then he embraced me with his right hand and carried me, so that I hardly had to put down a foot now and then; where the way was narrower, he carried me all the way. We walked a little distance, and the path became a little more trodden and pleasant; but I still saw no trace of a human footstep. We walked a little further, and behold, the loveliest valley opened up, and in front of me lay such a magnificent meadow that nothing more beautiful, more pleasing to the eye, and more refreshing could be imagined. On the grass hung the drops of thaw and shone in the sun like stars with the most diverse colors; the flowers were so many and different in color and fragrance that one would need a whole day if one wanted to enumerate them all. I was refreshed beyond measure and wanted to rest here a little; but my heavenly guide urged me to go on. We came into the middle of the valley, and it seemed to me to be about the tenth or eleventh hour of the day. There I first heard the murmur of a booklet, and suddenly I saw a living

The water flowed not with a great roar, but with a gentle murmur. I looked at it and saw that it was transparent and crystal-clear down to the bottom, where golden sand and small stones could be seen. Nothing impure grew on the banks of the booklet, but only flowers and green herbs. I knelt down, for I thought that my heavenly guide was sent to me to lead me to this water of life, and I prepared to draw water with my hand to refresh my thirsty and death-matted soul; but my guide would not allow me to do so. "'No, from the spring itself thou shalt drink,'" he said, and straightened me up. We went forward a little more, and behold, there before us stood a snow-white marble, round, about a cubit and a half high, and as we approached it, I saw that it was worked out of the whole, without any joint round. Inside was a round hole, from which that water burst forth with some violence. Here my guide ordered me to drink from

the spring. First I fell down on my knees and thanked God, then I raised myself up to draw water from the spring with my hands. But looking into it, I saw in the spring itself the image of Christ, instead of a grate. It seemed to me, however, to be the living Christ, and the cross to which he was attached was fastened to the marble basin with its four sides, so that it formed a very solid grate. However, it did not stick out over it, but the water stood a cubit and a half or two cubits high above the cross. Now, when I want to scoop with my hands, I see that the whole mass of water - for there was no bottom to be seen below - was pouring out of the wounds of the crucified, his hands, feet and side, at first with a distress, more luminous than ruby, but suddenly changing into a clarity, like crystal. Seeing this, I am seized by a reverence for the divinity present in this spring, so that I considered myself unworthy to touch even a droplet of the water that gushed from the heart of the Son of God, as Peter did when he said: "Lord, go out from me, I am a sinful man. And again I fell on my knees. Then my

Guide with his right hand my right foot, which was beaten over the left, and plunged me into the spring. Lord, my God, what happened to me! I touched with my head the breast of Christ and the source of that great side wound, with my knees and hands the body of the Crucified, on which I supported myself so as not to sink. Into my mouth, heart and head flowed the sweetest drink and revived my whole inside and outside. But while resting my refreshed head, I was ashamed that such a great sinner should rest on such a support and be refreshed with a drink of which neither the angels nor any creature are worthy. Then my guide seized me and pulled me out of this fountain of salvation and asked if I had drunk and was refreshed? But I thanked my God, the Father of our Lord Jesus Christ, for His mercy to me a sinner, confessing that I was unworthy of such kindness, but not daring to reprove my guide for having plunged me into the fountain upon the Crucified. ""Now you know," he said, "that you have drunk from the spring, indeed from the source of the spring itself."" We rested a while at the spring, then he commanded me to gird myself and accompany him. I do it and I can go, exuberantly refreshed by the pleasure of the living water. We walk along the river on that impure meadow, but it was, I thought, one o'clock after noon. No sooner had we made an hour's journey than there before us lay a great, wide, broad field of wheat, as if it were the whole world again ""Here, said my guide, you must work and reap."" I replied that I was not afraid of any work, but that I had never guided the sickle or even mowed a stalk. But he said, ""What you do not know, you shall learn."" When we came to the beginning of the field, there stood a reaper, the sickle in such strong arms and with such zeal over the work, as if he alone wanted to reap this enormous field. And indeed he had cut a large area in one day. ""Join him," said my guide, 'he shall instruct and support you.'" When I looked at this venerable man, he was so similar to my guide that I did not know whether it was one or two. And without further ado, he took the sickle and cut two or three handfuls and showed me how to do it. Now the reaper joined him and was pleased that he had found a helper in me, and showed me how he grasped the ears with his left hand and cut them off with his right. I took hold of the sickle in the name of the Lord Jesus Christ. The work went slowly at first, but I gradually gained skill through practice. My guide stood by and praised me for making such progress and instructed me that I should not bother much with straw and stubble, which the Lord did not need, but that I should also Very faithfully that venerable superior, to whom I had been assigned as a helper and co-worker, stood by me, and when he saw that I was lagging behind, he came to my place and helped me there. When we had reached a moderate height with our work, I straightened up and looked around at the field and said to my guide: "Good God, when and in what time do we want to harvest this immense crop? And behold, I see people coming from afar, soon one, soon two, and beginning to harvest in different parts of the field. But still they seemed to be few in comparison to the size of the field and the harvest. So I worked with my venerable assistant and master, as it seemed to me, for many days, so that I saw that it would be possible to harvest the field with persistent work. When we were tired, we went to the booklet, and there we had bread, fish, and roasted meat; we refreshed ourselves with it. We were also joined by those who were working around us on the right and on the left. During this whole harvest time I felt as if I were in heaven, it was such a joy to work in such company. My guide had retired the very first evening, I don't know where, but he said he would continue on other parts of the field. The Lord of the Harvest sent us sustenance, and we needed nothing, nor were we at all concerned that the harvest was so large and ours so few, and when we realized that winter was approaching, we did not worry whether we would be able to get everything in. Finally I felt that my physical and mental strength was exhausted by the continuous work, and that I had to either rest or sit in the field. However, the work of my assistants, especially the teacher to whom I was assigned, strengthened me, and so I persevered in my work for a while, even though I was exhausted, and did what I could. But after several days I was led, I don't know by whom or how, into the sleeping chamber and lay down tired and sick on my bed. As I lay there, catching my breath with difficulty, I looked at my chest and realized that all my flesh was so emaciated that there was nothing left of my whole body but bones that barely hung in the withered skin. My spirit, however, was calm about all this, and only about the fact that I was saddened that something of the fruits of the good landlord might remain in the field that could not be harvested before winter came. While I was worrying and hoping, my savior from the desert, my faithful guide, was standing by me, and with him another man of apostolic appearance, like Andrew or Philip. Then my guide comforted me with a cheerful mouth and cheerful voice very much, and while

When I listen attentively to him, I see the image of the crucified one, on whom I had been thrown in the spring, just opposite my bed, pinned to the wall, in the same shape, but again in a completely different way; for in the spring all the flesh seemed to be shining, but here it was so dried up on all limbs that one could count all the bones, and it was quite a pitiful sight. I looked at my chest again, and there was nothing there but bones clothed with skin, and I could hardly draw breath because of the sickness. Then Paul, my guide, tapped my chest with his finger, and pointing with his right index finger to Christ, who was standing before me, he said: "You must become like him." From this touch and these words I awoke, everything disappeared, and only the thoughts remained in my mind, what this might mean.

But let us listen to our Myconius still further about his monastery fate and the interpretation of the dream. He says: "I did not want to talk about it with any monks, lest they should laugh at me. I saw clearly that this dream meant something important; but, my God, what foolish and wrong thoughts I had about it. I interpreted the rocky wasteland as my former worldly life, the exit from it as my entry into the Franciscan order, the harvest as the observance of the rules of the order. But that was against the fact that in the whole dream I had seen no monk and nothing of any monastic work. In the meantime I was introduced to the monastic life, the rules of the order, explanations, exceptions and the like were presented to me. Now I first came to the wasteland and was truly tempted and tormented by the devil, and learned that nowhere less than in the monastic orders could I find peace of conscience, forgiveness of sins, faith and hope of eternal life. I did more than was necessary with singing psalms, saying mass, praying, fasting, silence, etc., in order to make up for my lack of good works in this way. I chose new patrons, saints, martyrs, images and made them mediators between me and Christ; but I kept getting further and further away in this way for seven years. Since my diligent studies did not help me, I learned handicrafts, letter painting, woodturning, and was very dissatisfied with my Creator that he had created me and yet did not want to give me the opportunity to become pious. I don't even want to say anything about my temptations about my election, by which I was thrown into the lowest hell, so that I dragged my confessor and other monks, whom I asked for help and encouragement, also into my temptation, until finally nobody wanted to hear me anymore. But then God had mercy on me and my contemporaries and in 1517, in my 27th year of life, he sent me to hell.

He had seen Dr. Martin Luther, who wrote about true repentance, forgiveness and satisfaction for our sins and published his well-known sentences. Then I immediately realized that this was the man who had been sent to me in the wilderness; for God immediately opened my eyes and ears, yes, he seized me through him, led me to the source and threw me on Christ. I joined him in the confession of doctrine immediately in 1517. Five times the monks put me under ban, for a year and a half they watched me in such a way that I could neither talk to anyone, nor write a letter, nor receive one, indeed they threatened to keep me imprisoned forever and bury me alive, as they had done with Johann Hilten. For six years I confessed the gospel among the monks, and wherever possible I preached Christ and that forgiveness of sins and eternal life were obtained by faith alone. Finally, after seven years of torment among the monks, God freed me completely from their power, even in body, for he had already set my conscience free beforehand. In 1524 I came to Zwickau, later to Gotha, and was duly driven about in the field of the Lord, and so I then worked in the harvest with my holy superior, the venerable Father Luther, from 1517 until this 1546th year, and his mercy on me, an unworthy and in itself useless vessel, has not been in vain."

Thus our Myconius would have given us with the interpretation of his dream at the same time for the time being a short outline of his life; we return now, however, in order to become acquainted also with the individual more exactly.

We must call his monastic life a very sad one, because even if he had peace from the outside in the first half of his monastic life, he had all the terror and painful restlessness of a soul that tremblingly seeks its blessedness on a path where it cannot be found. But if in the second half of his monastic life he had peace within himself, because he had found what he had sought for so long, the certainty of the forgiveness of his sins, of the grace of God and of eternal life through faith in Jesus Christ, then the word of his Lord was fulfilled in him: "In the world you are afraid," and the persecution came upon him in the greatest measure, which, according to Paul, all must suffer who want to live godly in Christ.

Myconius seems to have spent only a short time in the Franciscan monastery in Annaberg; he came from Annaberg to Leipzig and Weimar, in which latter place we find him as early as 1512. Here he also received the priestly ordination and read his first mass, for which the Elector and Elector Prince of Saxony paid the costs, and also preached there. So far he seems to be well known by his monastic comrades in But no sooner had he voiced his approval of Luther's teaching, which was so comforting to him, than all the weather broke loose upon him. It is very regrettable that we have no more detailed information about this time of suffering of our Myconius. He seems to have suffered badly enough, and the monks did not dare to do anything only for the sake of the elector prince, who seems to have become aware of Myconius; otherwise he might have had to suffer the fate of the aforementioned Johann Hilten. This Hilten, a Franciscan monk in Eisenach, a friendly and venerable old man, was thrown into prison by his fellow monks because he had attacked some of the most obvious abuses. When he fell ill because of old age or because of the long imprisonment in a dirty dungeon, he called the guardian of the monastery to report it to him. However, for the sake of his doctrine, the guardian was hard on him. Then the old man forgot his illness and said: "I tolerate this injustice for the sake of Christ with good courage, although I have not even taught or written anything that could be detrimental to the monastic state; for I have only reprimanded some obvious abuses. But another will come in the year of the Lord 1516, who will overthrow you and you will not be able to resist him. This happened in 1500.

Johann Voit, who had also come to the knowledge and love of Christ through Luther's writings, lived together with Myconius in the Franciscan monastery in Weimar. When the monks noticed this, he was forbidden all fellowship with the others and treated as an abomination. When the others ate, he had to crawl on the ground and dissolve the lumps, kiss the feet of the monks and suffer the most severe scourging blows; and it was the same with his friend, our Myconius.

Finally, however, in 1524, he was rescued from the hands of his tormentors. Against the will of Duke John of Saxony, he was sent first to Eisenach, then to Leipzig, and from there he was ordered to Annaberg. However, since he realized that the intention was to imprison him there, he escaped on the way and came to the Elector of Saxony, Matthäus Busch, in Bucharest. That is why the people of Annaberg, who were under Duke George of Saxony, the adversary of the Reformation, migrated in large groups to the neighboring town of Buchholz to hear the gospel preached there.

(To be continued.)

(Sent in by Past. Löber.) **Sad news of the Lutheri scheu church in Russia.**

According to public reports, which we published under the article "Signs of the times" in the village chronicle fine German magazine of the previous

The Lutheran Christians in the Russian-German provinces of Lievland, Esthland and Kurland are currently in great ecclesiastical distress and distress. They are being tempted and persuaded by the Russian government in many ways to abandon their faith and confession and to convert to the Greek religion that prevails in Russia. In particular, Russian priests wander from place to place with so-called "mobile churches" and use all kinds of arts to make the people Greek-Catholic. At the same time, Protestant preachers are forbidden, under severe penalty, to warn their parishioners; also, the distribution of the Bible, and all work of Protestant missionaries among the many pagans and nominal Christians of the great Russian Empire is strictly forbidden. More than 10,000 evangelical peasants are said to have fallen away from the faith of their fathers as a result of these measures. At the same time, one reads in the above news that a cruel law exists in Russia, according to which anyone who converts to a church other than the Greek one is punished by death. Therefore, if one is a Jew or a Gentile in Russia, one must remain so or become Greek. Even the Roman Pontiff complained harshly about this to the Emperor Nicholas of Russia when he visited him last year, because the Roman Catholics were also being harshly pressed. The emperor, however, did not turn back.

Blessed is he who does not have to live under either a secular or an ecclesiastical pope and who, as in the United States of North America, can enjoy the external freedom to profess and practice his faith without hindrance! But thrice blessed is he who in such a land of freedom does not think he can believe what he wants, but has found the true church, which humbly submits to the word of God and is thereby the right free mother of God's free children, Gal. 4, 26. 31.

**Does Old Lutheranism Lead to Rome?** (Continued.)

We have seen in the previous number that and by whom the Lutheran church has been reproached for three hundred years that it still has many a papist; namely, partly by enthusiasts who were obviously people of disturbed senses (2 Tim. 3, 5-9), as by Carlstadt, Muenzer and the whole corps of the so-called heavenly prophets; partly by stiff-necked heretics, as by Zwingli; or by declared opponents of the Lutheran doctrine and church, as by the Reformed 2c. For the time being, therefore, at least this much is certain, that this accusation does not come from the fact that one has now advanced and in the now greater light has discovered those alleged infirmities of the Lutheran church, which the ancient

Lutherans in their simplicity would not have recognized; furthermore, it is clear enough what is to be thought of people who now renew this accusation, even go further in their accusations, and claim that the old Lutheranism leads straight back to Rome, and who nevertheless want to be regarded as good Lutherans! This is done, among others, by Mr. Weyl, the publisher of the so-called "Lutheran Shepherd's Voice." "Lutheran Shepherd's Voice" in Baltimore. He writes the following in his paper:

"That this sect (of the Old Lutherans) leads to Rome is proven by 1. their liturgy, which Pastor Löhe in Bavaria assigned to Pastor Wyneken in Baltimore, because it gives instructions for Catholic customs, such as: making a triple cross over the baptized child, invocation of Mary at the blessing of the host, erection of a crucifix in the church, and the burning of the wax candles on the altar during the Bright Day at the evening meal 2c. 2c. Doesn't this smell like Rome? We do not say that these things are expressly commanded in this liturgy, but they have made their appearance in a church where the same has been introduced and the American one supplanted. The time of children's games is over, and the worship of God in spirit and in truth is enjoined upon us. And who can be in any further doubt as to where this sect is finally headed, considering that Pusey, Newman, and the like, began their struggle and wanderings in the Episcopal Church with the very doctrine: "We eat flesh and drink blood in the Lord's Supper"? And where are these men now? They have returned to the papacy. It does not matter which language one speaks; whoever sets himself on this path, unvaryingly follows it, must arrive at the same goal. We warn against it."

The way in which Mr. Weyl appears here is a sad proof of how low a person finally falls when he willfully resists the testimony of the Holy Spirit in the Word of God. The way in which Mr. Weyl appears here is sad proof of how deeply a person finally falls when he wilfully resists the testimony of the Holy Spirit in the Word of God, which he must nevertheless recognize for God's Word; he finally sinks to a common liar and a complete hypocrite.

Mr. Weyl is obviously a common liar here, when he writes that in the Löhe Agende instructions are given for "invocation of Mary at the blessing of the host. Mr. Weyl obviously follows the old known maxim (principle) of all lie masters: "*Calumniare audacter, semper aliquid karret; etsi saim LLiwitur vulnns, mLN6t vEön oicLtrix*, i.e. only slander boldly, something always remains; for even if the wound is healed again (by exposing your lies), a scar remains. - Let us see what the words are in Löhe's Agende, which Mr. Weyl uses to accuse that it calls for the invocation of the Virgin Mary. In the entire Communion order, only one prayer contains the name of Mary; according to the aforementioned agendum, take the name of Mary.

The congregation should sing the so-called "Sanctus", i.e. the following chant, immediately before the words of institution are sung, according to ancient custom:

"Holy, holy, holy is the Lord God of hosts! Heaven and earth are full of your glory!

Hosanna on high!

(Mary's son, who is) coming in the name of Giving, (Passover lamb, which is) of the Lord.

Hosanna on high!

Who is now given the name hereafter or, if one wants to call it so, called? - Whoever has not yet been so blinded by the spirit of lies that he can no longer construct the simplest sentence (see the mutual relationships of his words), will hopefully recognize clearly enough that it is not Mary, but Mary's **Son who** is being called, as it says, for example, in the song: "We all believe in one God" 2c.: "From Mary of the virgins, a true man was born," which of course does not mean that we believe in the holy virgin, but that we believe in the one whom she gave birth to in Bethlehem, Christ. This, of course, does not mean that we believe in the holy virgin, but that we believe in the one she gave birth to in Bethlehem, Christ. The ancient Church used to call the Son of God also the Son of Mary, because there were heretics who either denied that the Son of God had taken on true human nature, or who claimed that He had not taken it from Mary, but had brought it from heaven, or that Mary had only given birth to a man and not to the Son of God, and that therefore Mary was and could be called the mother of the man Jesus, but not also the mother of the Son of God. The latter were called Nestorians. Since the Löhe'sche Agende gives instructions to call upon Christ and to confess with the old church that He, the Son of God, adored by all angels, is also the Son of Mary, Mr. Weyl uses this to spread the rumor that the so-called Old Lutherans committed the idolatry deeply abhorred by all Lutherans, and, like the Papists, called upon the Holy Virgin. Therefore, we hereby declare Mr. Weyl, as long as he will not have recanted this, to be a



blasphemous liar in the face of the entire Lutheran Church of America, who has forfeited even the credibility of an honest man (we remain silent, of a Christian). \*)

But Mr. Weyl reveals himself here not only as a wilful liar, but also, as said, as a complete hypocrite. He promises here to prove that the so-called Old Lutherans are a new un-Lutheran sect that leads back to Rome; and

"In this case, Mr. Nast has started more wisely. In his Apologist, he attributes to the Rev. Wyneken an "invocation or naming of the Blessed Virgin Mary". By the addition: "or naming" he secures himself the retreat, if one would accuse him also of the lie. Because now Mr. Nast, if he is confronted, can say: I did not mean the word "invocation" as badly as it sounds, the addition shows that I understand by it only a "naming"; the latter is it actually, what I reproach Mr. Pastor Wyneken. - A burnt child is afraid of the fire.'

What is he doing? - He takes up arms against the old true Lutheran church. He censures, namely, that the so-called "Old Lutherans" observe or approve of customs and doctrines. He censures, namely, that the so-called Old Lutherans (apart from that invocation attributed to them) observe, or at least approve of, customs and profess and defend doctrines which Luther and all right-believing Lutherans have observed, or at least approved of, and professed and defended for three hundred years up to this hour! What does this mean, then, that Mr. Weyl does not say outright that he considers the Lutheran Church itself, with its doctrines and customs, to be a vestibule of the Pabst Church and a bridge leading out of Protestantism into the realm of the Antichrist? The reason for the strange game that Mr. W. is playing here is obvious. Mr. Weyl does not want to lose the pretense that he is not an opponent of the Lutheran church, but rather that he belongs to the faithful guardians of it. That Mr. Weyl really wants to wear this mask, we see not only from the title of his paper, but he also explains this explicitly in the number of the same paper, where he writes: "They (the Old Lutherans) are not persons who adhere to the purified teachings of Luther above the Reformation of the 16th century, for we, and the whole Lutheran, even Protestant (!?) Church of America and Germany, have the honor to belong to them. Yes, in the following, Mr. W. writes that the Old Lutherans aroused discord, "and all this under the beautiful name Lutherans and Old Lutherans so dear to us . . . We have the honor and welfare of the whole Lutheran Church in America at heart ..... This is one of the reasons why we warn. Ober should we not blow the horn as watchmen?"

One really does not know whether one should laugh or cry about this behavior of Mr. Weyl. We ask, can a man go further in the most impudent hypocrisy than he does here? First he writes: The teachings of the Gospel are taught in the Augsburg Confession only "generally purely" (individual teachings, which are taught falsely in it, must therefore be excluded; see: Shepherd's Vo. IV, 21); the ceremonies of the Lutheran Church and its doctrine of the presence of Christ in Holy Communion lead into the pagan world. The ceremonies of the Lutheran church and its doctrine of Christ's presence in Holy Communion lead back to the papacy (see above). In holy baptism, man is by no means born again, as the Lutheran church teaches in the Small Catechism, through baptism the rebirth is only signified (see the 18th number of the Shepherd's Voice); "it is high time that no more evangelical-minded Christians say: I am Apollonian, I Pauline, I Lutheran" 2c. (see there V, 4.) and the like; indeed, H. Weyl first condemns those who rather let everything pass over them than want to knowingly deviate from one letter of Lutheran doctrine, declares them to be the greatest enemies of his church, and calls them, because of their adherence to the old Lutheran doctrine, "the greatest enemies of his church.

He then washes his hands in innocence with Pilato, stands up and says that he also has the honor of being a good Lutheran, that he certainly adheres to the teachings of Luther and the Reformation of the sixteenth century like anyone else; the name Lutheran and Old Lutheran is "such a beautiful and so dear name" to him that he never wants to give it up; in short, everyone will give him his testimony. In short, everyone will have to give him the testimony that he is a faithful guard on the battlements of the Lutheran Zion, who must therefore, of course, watch with hawk's eyes that nothing un-Lutheran creeps in, neither in doctrines nor in customs. - We ask again, can a man play the hypocrite in a more shameless way than Mr. Weyl does here?

Alas! What has happened to the Lutherans in America, that a person who blasphemes the distinctive doctrines and customs of the Lutheran church as papal, and who publicly denounces those who want to faithfully adhere to the doctrine and confession ceremonies of this church even in this last derogatory time, as Puseyites, that is, as secret Catholics, and slandering and persecuting them in the most horrible manner as seditionists and church-disrupters, who thus reveals himself as an enemy (albeit the most impotent) of the Lutheran Church - where, we say, has it come to that such a man, without blushing, can still dare to call himself a Lutheran in public, even to claim that he holds fast to the teachings of Luther and the Reformation, and acts according to the calling he has by virtue of the guardianship entrusted to him?! \*) Doesn't the preacher Weyl have to believe that all Lutherans in America have either lost all sense and reason, that they don't notice how he hypocritically blasphemes the old Lutheranism under the new hated name "Old Lutheranism", or that all without exception, who still call themselves Lutherans in America, do this just as he does, only out of hypocrisy?

"Even the Reformed in this country are beginning to be ashamed of this class of Lutherans, although the latter would like to unite with the Reformed into one church. Among others, a Reformed theologian writes the following in the Chambersburg "Christian Journal of the German Reformed Church" (No. 244.): "That the Protestant Church in general deviated from the teachings of the Reformers in this respect (in Holy Communion) cannot be denied. In Europe this deviation occurred through rationalism (reason religion); but it takes place no less in America. This is especially striking in the Lutheran church of this country. Here (namely in a book by the excellent Reformed theologian, Dr. Nevin), striking passages from the so-called *Lutheran Observer* (a magazine in English, like the Shepherd's Voice in German) of the latest time are brought forth, which reveal all too brightly the shame of his miserable abandonment of mind and faith. O Luther! Thou man of God full of strength and full of life, bastards make themselves wide with thy name, but the right inheritance will remain only for the children!" - Thus writes a reformer about the so-called American Lutheran Church, on the basis of undeniable truth. - O shame! - How? you Lutherans, isn't it about time that we learn to be ashamed and finally repent?

O you Lutherans, who still want to remain with the faith of your father, open your eyes! Do you want to let yourselves be aped any longer by wolves, who do not even wear the sheep's clothing, but, pointing to their wolf's pelt and mocking you and God, cry out: Are we not faithful shepherds? are we not vigilant watchmen? - But you, who - men like Mr. Weyl at the head - have so far still called yourselves Lutherans, even insisted on this name, and yet with heart and mouth reject the teachings of the Lutheran church as laid down in its confessions, do you want to continue to stand as the most miserable hypocrites in the eyes of all sensible and honest people? Do you not even want to know what God, who is a God of truth, has threatened the hypocrites and liars in his word? If you want to know the fate that will befall you if you do not repent, look up what is written in Job 8:13, 14, Ps 5:5-7, Jer 23:15, Rev 22:15. Look into yourselves, become honest people again, give up the name that you have been wearing against all truth and just say that you do not want to be Lutherans and that you only wanted to deceive people with this name, and ask God and man for forgiveness. That is the way on which you can come back to an honest name. Then call yourselves what you like, what is it to us Lutherans then? You see at least this much in advance, that you may not then call yourselves Reformed, for they, too, are most grateful for your brotherhood. We have recently heard of a large "world convention" that has recently come into being; we think that you might find entrance there if you knock. But if you continue to carry the hypocritical larva and call yourselves after Luther, you should know that we will also continue to testify against you, to expose your hypocrisy to the poor deceived people, and to call to God in heaven day and night for help against your lying, as long as we can still stir our tongues! What is the meaning? God will look into it, and shame will be your reward! See Psalm 12.

But enough of this now! - We also had to say this beforehand, in order to protect our readers from the misunderstanding, as if we were defending a new sect, when we speak for certain teachings and customs, which are now often suspected to be papist remnants. From the foregoing, it will hopefully be clear to every reader that the question is not whether a new, so-called "Old Lutheranism," as Mr. Weyl

speaks, but whether the old true Lutheranism, which Mr. Weyl actually means, leads to Rome. We will now proceed to answer this question.

As far as the ceremonies of the Lutheran Church are concerned, for the sake of which they are thought to be related to the Roman Church, the Lutheran Church is said to be related to the Roman Church. If one accuses the Lutheran Church of being inclined toward the Roman Church, then every reasonable person will admit that if the Lutheran Church has some things that can also be found in the Roman Church, this in itself cannot prove that the former is inclined toward the latter. For if this were so, this reproach would have to apply to all Christian denominations. For do not other parties in Christendom have the same Bible, the same apostolic, Nicene and Athanasian creeds, the same baptism, the same ministry, the same Sabbath observance, etc., as the Romans? Do not other so-called Protestants also have church buildings, towers on them, bells, organs, the use of folding hands, kneeling and uncovering the head at prayer, and the like? Who will therefore accuse the Reformed, the Methodists, the Protestants of 2c. Who will therefore accuse the Reformed, the Methodists, the Evangelicals of leaning toward Catholicism, because they have such things in common with the Catholics? Certainly no one. Whoever would consider the mere acceptance of certain innocent ceremonies, (which he himself, perhaps like Mr. Weyl) for popery, he cannot possibly know what popery is, and must regard it as something very innocent; certainly no one will be more pleased about such a judgment than the papists themselves, for who could better justify popery than he who asserts that the secret of antichristian wickedness consists in the use of wax lights, in a priest's skirt, and in the inverted position of the preacher at the altar, and the like?

(To be continued.)

(Submitted.)

### **Fort Wayne Lutheran Seminary.**

After it has pleased the almighty and all-merciful God to revive our dear Lutheran Church even by means of the false union of our time on this side and on the other side of the sea, faithful children of this church in the German fatherland have also, in the labor of their love, taken heartfelt care of their fellow Lutherans who have migrated over here. To this end, for 4 years they have made it possible for 19 faithful and church-minded men to come over here to serve the Lutheran church here as preachers and school teachers, after they had been prepared for this in their homeland, tested and provided with special instruction. In more recent times, however, the self-sacrificing love of the dear brothers on the other side has gone even further. In view of the local need and in order to prevent a future shortage, they have planned to found a seminary in Fort Wayne, so that believing young people, equipped with the necessary gifts, could be trained for the future assumption of the holy preaching ministry in the Lutheran Church. To this end they have not

In addition to sending some funds for the construction of a seminary building, the church also sent over a candidate in theology and 11 young men who had already received instruction from proven Lutheran pastors in Germany for a shorter or longer period of time.

These-another candidate of theology, who is also to participate as a teacher, is to be expected within a short time-have already arrived here last month, and after the most necessary arrangements have been made for the time being, in that the construction of the seminary building cannot begin until next spring, so under the gracious protection of God the teaching is to begin this month.

We do not intend to publish more detailed and definite information about the establishment of this church. We will limit ourselves for this time to directing the attention of our dear readers and the faithful Lutheran congregations only to two points.

The first is a brief description of the purpose of the seminary; the second is a heartfelt request to all faithful children of the Lutheran Church who do not yet have their own institution of this kind to take this little plant under their care and to help water it with prayer and help. As far as the purpose of the seminary is concerned, we make no secret of it, but freely confess that it is our heartfelt prayer, desire and will to provide the church with servants in our students under the grace and blessing of the Triune God,

1) who hold to the example of the sound doctrine and remain in what is familiar to them, as the orthodox church, now called Lutheran, believes, confesses and teaches on the basis of the divine word from the beginning;

2.) who, accordingly, have nothing to do with the church menagerie contrary to Scripture and false unionism of our day, in which, unfortunately, even here in this country, either in confession and practice, or in the latter, most of the so-called Lutheran synods and congregations are entangled, \*) but who rather fight for the faith that was once given to the saints, and desire and enter into no other agreement than that which is in one faith, confession, and doctrine in all articles of the truth delivered to us by God in His Word for salvation;

3) who have gained a healthy and thorough knowledge and, if God wills, also inner experience of this truth;

4.) who are able to teach others this truth, and to rightly divide and understand the Word of God, the Law and the Gospel.

It is a well known fact that the so-called Lutheran General Synod has not yet been established. General Synod is thoroughly reformed, e.g. in the doctrine of the holy sacraments. Furthermore, members of the Lutheran Synods of Ohio and Michigan, for example, serve mixed congregations as such, and thus, for example, in the administration of Holy Communion, they are Lutheran and Reformed. The Lutherans are Lutheran and the Reformed are Reformed.

bind and fend off the rotten and swarm spirits;

5.) who stand in pure heart humility and sincere love for their church, as those who have the mystery of faith in a pure conscience;

6.) Who are willing to gladly and willingly endure all kinds of crosses and tribulations from within and without for the sake of the noble confession and the pure and one doctrine;

7) To take care of themselves and of the herds that the Lord and Arch Shepherd may command theirs one day, to feed them faithfully in whole and individually with pure Word and Sacrament, and also to be examples of their herds in life and walk and in all the fruit of the Spirit.

8.) Who finally also take care to keep the unity of the Spirit by the bond of peace also among themselves, remembering that they are not only created by the same Father and redeemed by the same Son, sanctified by the same Holy Spirit, but also serve this their God in the same highly holy cause, namely, the edification of His holy Church. Church as his co-workers.

To raise up such servants of the church in a shorter or longer time, depending on age, heart condition and gifts, through the gracious assistance of the Holy Spirit - that is our purpose. This is our purpose and goal. However, in order to realize this purpose as far as possible, to reach this goal as far as possible, the prayer and the help not only of the dear brothers in faith in Germany, but also of those here in America, for whom this institution was founded, belongs to it-and this is the other point of my fraternal address.

How many of these latter build houses and barns and plant orchards also for their children and take care of their buildings and plantings with faithfulness and care; so that their children and their children's children may have an earthly profit from it. Should they not also help water and care for this spiritual planting through faithful intercession and active participation, from which they and their children, under God's blessing, can still reap a heavenly benefit? Would they like to watch idly as their friends cultivate

their fields and build their houses, while they themselves are strong enough to at least help in such labor of love?

Accordingly, I hope to do no wrong with the sincere sons of our beloved church, even if there are only a few of them in view of the present decay and distortion of the same, to give the German brethren and members of the faith a chance to see the church in a new light.

We ask you to help us in the care of the local seminary, this spiritual labor of love, with praying hearts and open hands. After all, our feet are willing to carry the whole body wherever the head wants to go, just as, conversely, the eyes and hands, and indeed the whole body, incline toward the feet and help them. and care for them, if they have suffered! Should we then, who are a spiritual body in Christ, let ourselves be put to shame by our mortal body, and not give each other a helping hand, and do the work of love together?

Should we, who are entrusted by the Lord with the precious jewel of the pure doctrine of salvation and the unadulterated sacraments also for propagation and propagation, coldly, alienatedly and suspiciously isolate ourselves, or sluggishly and wearily lay our hands in the bosom? Shall our zeal for the preservation of pure beatific truth be surpassed by the zeal of the papists and enthusiasts for the preservation of their soul-destroying heresies? Therefore, beloved brethren and fellow believers on this side of the sea, who still love your church as the pillar and foundation of truth, who also carry on your hearts the preservation of the same among our immigrated brethren in faith, who immigrate by the thousands every year, lend a hand here! Let us, like Nehemiah and his followers, fight with one hand against the papists and the enthusiasts, against the false brethren and all unchurched unions contrary to the Scriptures, but with the other hand let us build! Now the faithful Lord and God, who allows the sincere to succeed, will make his sweet word of promise come true for us in this sense as well. May he do so by grace! Amen\*)

Dr. W. Sihler, Lutheran preacher at Fort Wayne, Ind. d. currently board of the seminary.

Fort Wayne, October 24, 1846.

Every incoming gift of love for the seminary shall be reported quarterly in the "Lutheraner", with the editor's kind permission, and the correct receipt shall be certified therein.

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**Frederick Myconius.**

Line instructive and uplifting life story, retold from ancient writings.

Third chapter.

From Myconii faithful evangelical daily work.

As soon as Myconius had escaped his persecutors, he began to preach publicly the One whom he had already confessed in the monastery under so many temptations. From Buchholz he went to Zwickau, at least we meet him there in 1524, and from there he wrote a letter of comfort to the friends of the gospel in Annaberg. In the same year the Lord brought him to the place of work, where he stayed until the end. At the request of the council, the congregation, the dean, the chapter and the office, he was called by Duke John to preach in Gotha and moved there around Assumption Day (August 15). For the city of Gotha, as well as for the entire Thuringian district, whose superintendent Myconius later became, he earned the greatest merits by planting the Gospel there. In addition, he also served other regions and countries with the gift bestowed upon him by the Lord and actively participated in several important religious negotiations; as we will report recently.

One of his first works was to use the parish goods, which had been devoured by the monks and nuns, for the establishment of schools and for the equipment of preachers. It cost no small effort, as he himself says, "to build a new house out of the old, muddy, crushed wood," and in order to put things in order, he had to wade against the tide and pull everything out of the fire. He had to do with it until his later years. At the same time, however, it was also necessary to resist those who, in the false spirit of evangelical freedom, wanted to turn the lowest to the highest. In 1525, the well-known peasant revolt arose, which was led in Thuringia and Franconia by Thomas Münzer in particular. Myconius' efforts and preaching succeeded in keeping all rebellion away from the city of Gotha and its care.

was held. Similarly, he persuaded a bunch of rebellious peasants at Ichttershausen, who wanted to drag down Gleichen, Mühlberg and Weichenburg castles and drive out the nobility, to disperse.

For the sake of chronology, it should be noted here that in the following year (1526) Myconius, following Luther's example, decided to marry and married a respectable virgin, the daughter of a Gotha citizen, Bartholomäus Jacken, who bore him nine children, of whom at most four survived him.

Furthermore, in the 1st of 1527 he had the opportunity to preach the Gospel in many places where it had never been heard before. The then Elector Prince, Duke John Frederick, the future Elector and faithful martyr of the Gospel, made a trip to the Levant at the beginning of that year to meet his bride, Sibylla, daughter of Duke John of Eleve. In his entourage he also had our Myconius, who had to preach before him daily. This happened in many cities and also in Düsseldorf at the castle. A Franciscan monk, Johann Korbach, was indignant about this, and a dispute arose between him and Myconius, in which the latter overcame the monk by his gentleness as well as by his understanding of the divine word, according to 1 Petr. 3, 15. 16. But soon there were more important things to do at home, because still in the same year began the visitation of the churches and schools, which the Elector had arranged in his lands, and which lasted until the year 1529. Myconius was also called in for this purpose and, together with Melanchthon and Justus Jonas and the secular councilors Johann von Planitz, D. Hieronymus Schüpf and Erasmus von Hangwitz, took over the visitation of Thuringia, where the beginning was made. This visitation was repeated again in 1533, and Myconius was there again with Melanchthon, Justus Menius, pastor in Eisenach, Christoph von Planitz, Georg von Wagenheim and Johann Cotta, mayor of Eisenach. The greatest difficulty in this visitation was where to get sufficient salaries for the preachers; for the common people, although they had been freed from all the burdens and burdens of the mendicant monks, were not in a position to pay them.

The people of the parishes did not want to give much to their parish lords, and among the nobility, some had taken the church property for themselves, so that one had to use force to get it out of their hands again. However, Myconius and his assistants, "with great care, effort and work," managed to ensure that every parish now had its teacher and dedicated income, every town its school and everything that belonged to the church. Oh, dear God," sighs the pious man at this narration, "you have given that it be well judged; grant that it also be well kept and preserved.

It would go too far if we wanted to list everything individually that Myconius helped to accomplish in that busy and blessed time of the church. It should therefore only be mentioned that he was present at the Convention in Nuremberg (in 1532?) and that in Frankfurt (in 1539); likewise that he attended the religious discussion in Marburg between Luther and Zwingli (in 1529) and the meeting to conclude the Wittenberg Concord (in 1536). Only two of his main affairs from the later years of his life may be told.

The former seems very honorable and important, but in the end was very unpleasant. King Henry VIII of England, at first such a zealous friend of the papacy that he himself wrote a pamphlet in defense of it, later became inclined toward the Gospel, entered into contact with the protesting princes, and at his repeated request a legation left for England in 1538. Among them were Franz Burckhard, Vice Chancellor of the Elector of Saxony, Georg von Boyneburg, a Hessian nobleman and doctor of both rights, and once again our Frederick Myconius. King Henry appointed three bishops and four doctors of theology; with them the envoys negotiated the Augsburg Confession for a whole summer without being able to rebuke any article with scripture or reason, "so that in all England there was a common hope that Christ would get place and room there. The king also commanded that the gospel be preached purely, but that the sacrifice of the Mass, the Communion

The envoys departed with good hopes, but "it was revealed, as Myconius tells us, that this Heinzen was only interested in spiritual income. The envoys departed with good hope, but "it turned out - Myconius tells - that this Heinzen was only interested in spiritual income: he broke the gold and silver coffin, the richest jewel in the world, St. Thomas Cantuariensis tomb, item Maria de Bara Thalassa; he took all the spiritual goods of the country to himself, put a collar over them and annually carried many hundreds of thousands of florins. This was the gospel that Heinzen was looking for. Later the king raged against the confessors and teachers of the gospel, burned and beheaded many faithful teachers and bishops, "Summa, says Myconius again, Herod was not so tyrannical against Christ and Nero against the apostles, and this kingdom was well dyed and fertilized with Christian blood".

The other business was all the more gratifying in the following year, 1539. Duke George of Saxony died in that year, and the Reformation of the Meissen lands began under his successor Henry. Our Myconius, who had just returned with the Elector from the Frankfurt Convention, had the great joy of being able to preach the Gospel publicly in Annaberg, where he, as a poor student, had had that meeting with Tetzl, where he had gone to the monastery in terrible distress, where there were so many souls in need of salvation, whom he had previously only been able to comfort in writing. It was on Sunday Cantate, May 4, that Duke Heinrich's court preacher, Lindemann, preached in the morning, Myconius in the afternoon before an incredible crowd of listeners at Annaberg.

At Pentecost, Myconius went with the Elector and several other theologians to Leipzig and stayed there with the Wittenberg professor D. Creuziger when the others left. Here he again faithfully helped to establish the Word of God and good Christian order, so that D. Justus Jonas gave him the testimony: "Myconius is the right apostle of the Leipzigers, indeed the bishop in Meissen, who will create more benefit than all previous ones in this province. The university offered the most resistance, until here, too, Myconius and Creuziger won a brilliant victory with God's word. Friday, June 21, they debated for eight or nine and a half hours before and in the afternoon against the adherents of the papal doctrine, who were supported by one Matthew from Halle, in the presence of the whole university and a large crowd of people, and God gave grace "that the devil with all his following, lying and blaspheming with all shame, but Christ with his word and sacrament, drawn like gold through the fire, stood in all glory and retained the victory." "Then fell - says Myconius in his coarse language - of the pope and of the devil who rides him, stuff

even in mud. The sophist D. Melchior Klinge trolled, the preacher monk Licentiate Balthasar fled to Würzburg, F. Ochsenfurt died afterwards. In sum, the roof flowers withered before the heat and brilliance of the suns of God's word."

The Leipzig magistrate asked the Elector to allow Myconius to remain there for another year or two, since he was much loved and honored by the citizens and it was hoped that his stay would be of great benefit to the city; and the Elector allowed this. The people of Gotha complained about this and urged the Elector to let their preacher return; however, the pious lord answered them: "As he would be inclined to restore their pastor and pastoral caretaker to them and let him remain in Gotha, but because he would be needed for the work of spreading the holy Word of God, its praise and honor, and by God's grace for much happiness, they wanted to be patient for a while, so that the pure teaching of the Gospel and Christian ceremonies could also be planted and established in and among the neighbors. In the meantime, however, they would like to be careful and have good regard that both preaching and the administration of the holy sacraments and other things are not neglected. And so Myconius remained in Leipzig for eighteen months, except that in June 1540 he traveled with the convent in Hagenau. Towards the end of the year 1540 he finally returned home to Gotha.

(Conclusion follows.)

(Submitted.) **Justification.**

Mr. Redacteur!

We, the undersigned, feel obliged to vindicate Pastor Wyneken, present preacher of our congregation, against the shameful accusations which, emanating from some of our members, have been spread most zealously by Christian and other journals, especially by the Weyl'schen Hirtenstimme, as if he were deviating from the teachings of the Lutheran Church and seeking to lead the congregation to the Roman



Church. We therefore ask you to include the following of our resolutions in the "Lutheraner" for publication:

- 1.) Resolved: We recognize and declare Pastor Wyneken to be a faithful preacher of the Lutheran Church and his preaching fully conforms to the doctrine set forth in the Confessions of our Church.
- 2.) Resolved: We recognize and declare counter-sanctimonious accusations as malicious, shameless slander.
- 3.) Resolved: We desire that Pastor Wyneken continue to teach and administer his ministry among us as he has been teaching.
- 4.) Resolved, that those who brought the above accusations against Pastor Wyneken, since they did not appear before the church council when summoned to justify them, shall be excluded from the congregation as of today, and shall remain so unless they recant within 14 days. After this time, the names of those who have recanted, as well as those who remain excluded, shall be published from the pulpit.
- 5.) Resolved that the above resolutions be published in several Lutheran periodicals.

The unanimous Church Council.

The unanimous congregation of the second Lutheran church here.  
Baltimore, October 7, 1846.

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(Submitted.)

### **The (Pseudo) Lutheran Shepherd Voice**

contains in No. 18 under the heading: "Gedanken aus Büchern und aus der Erfahrung," a fragment of an address to confirmands. There it says edifyingly:

"A new life shall now begin in you. As already baptism means a bath of rebirth, so the day of confirmation of baptism shall become a day of rebirth. The old man with his sluggishness, with his carelessness, with all his infirmities and follies shall be buried as it were on leaving the land of childhood and shall disappear completely; as new men the young Christians shall return home from the altar at which they renewed their baptismal covenant, and so on."

Behold, dear German Lutherans! how boldly here with few words 1.) the sacrament of holy baptism is degraded to a basically meaningless ceremony. 2.) the act of confirmation (which is nowhere commanded in the Holy Scriptures and was not even considered by Lutherans until the second half of the sixteenth century). (which, after all, is nowhere commanded in Scripture and was only introduced here and there by the Lutheran Church in the second half of the sixteenth century) is just as brazenly pushed into its place; and how 3.) the old Adam - i.e. original sin or corrupt human nature - is supposed to "completely disappear" through the latter act. For if, according to this discourse, the sacred baptism is merely a bath of the original sin For if, according to this speech, holy baptism is merely to signify a bath of regeneration, but confirmation is to effect this, then the latter would actually mean nothing, because in such a case it would neither give anything nor be of any use. How finely the speaker here abrogates God's command and promise, and teaches instead "vain false cunning, which self-will invents. Here he has excellently imitated his predecessors, the Pharisees and scribes, whose example Ma2c. 7, 13 is held up to us as a warning.

And such blasphemies, such soul-destroying weeds, a pastor calling himself Lutheran takes up in his magazine, so that it may be spread even further! Your reader

If you want to learn to recognize the tree by its fruits, please take Dr. Luther's small catechism (which Mr. Weyl at least seems to have forgotten). There you will find in the fourth main part about the essence of holy baptism. There you will be told quite differently in the fourth main section about the nature of holy baptism: namely, that it is - not merely means - "a bath of rebirth and renewal of the Holy Spirit, Titus 3. To the question, "What does baptism give or profit?" we find the answer: "It works forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it, according to the words and promise of God." You will also see from the answer to the question: "What does such water baptism mean?" that "the old Adam in us is to be baptized through daily repentance," etc., thus not even through holy baptism. Thus, not even through holy baptism (much less through confirmation) does the old Adam completely disappear, but he does lose his dominion over the believing baptized person. But whoever, like Mr. Weyl, contrary to "daily experience," does not feel the old man, should nevertheless believe the Scriptures, what they say about it Rom. 7 and Gal. 5. If a learned Lutheran, according to the new fashion, still wants to object: that in this question there is also talk of a meaning, then answer to this: that this meaning is not to be referred to the whole act of baptism, but only to a part of it, to the immersion or pouring of water. If he raises further objections, refer him to Dr. Luther's Large Catechism.

God wants to eradicate all lies that teach us false pretenses; to which their tongues proudly speak: Defiance, who will defend us? We alone have the right and the power: What we set is common, Who is that shall master us?

But to refute such bottomless essays with God's Word and Luther's teachings, even  
An unstudied layman.

### **Does the old Lutheranism lead to Rome?**

(Continued.)

We have reminded in the previous number, and every impartial reader will agree with us, that the old Lutheran Church had some ceremonies in common with the Roman Church, but that there could be a certain similarity of these churches in some external customs, without there having to be an internal relationship between them.

Therefore the question arises: In which case would one rightly conclude from the use of certain ceremonies in the old Lutheran church that the old Lutheranism led to Rome? We answer: 1. if the Lutheran Church had also accepted the false teaching of the Roman ceremonies along with the ecclesiastical ceremonies, and 2. if

the Lutheran Church would also have retained the customs of the Roman Church that are contrary to God's Word, and among these precisely those that contain something peculiar to the Roman Church, belong to the very essence of the Papacy, and were introduced to favor and support it. If it turned out, after an exact investigation and comparison, that the Lutheran church teaches its ceremonies quite differently than the Roman church, the former rightly, the latter wrongly; if it turned out that the Lutheran church only retained the good, wholesome customs of the Roman church according to 1 Thess. 5, 21. If it turned out that the Lutheran church had only kept the good, wholesome customs of the Roman church, which have no connection at all with the papacy, which were perhaps already customary before the rise of the papacy, in the best time of the church: then the accusation would also turn out to be obviously false that the old Lutheranism led to Rome through its ceremonies; then it would only turn out that the Lutheran church at the time of the Reformation had not been foolish, or as we Germans say, had not thrown out the baby with the bathwater. It all depends on the test, and this is what we want to do now.

How does the Roman, so-called Catholic Church teach about its human institutions, ceremonies or ecclesiastical customs? We find this clearly in its public, generally recognized symbols or ecclesiastical confessions. Among other things, the resolutions of the church assembly held at Trent state: "Whoever says that the accepted and approved customs of the Catholic Church, which are to be observed in the celebration of the sacraments, are either despised or sinlessly omitted by the ministers of the church at their own discretion, or that they may be exchanged by any minister with new and different ones, let him be accursed. (Ooneil. D-III. 86. "8. 7. 6au. 13.) In another place of the same confession it is said, "The holy synod resolves that the bishops . . . shall, by written ordinance and with superiors, prevent the priests from being led to any but the proper (äbtlis)

(8683. XXII DsM'ecumenical Ü6 vb8. 6t 6vir. 6t6.) Furthermore, it says: "Likewise, it (the Church) has adopted other ceremonies and prayers for the celebration of the Mass than those which have been tested

by the Church and accepted by frequent and praiseworthy use. (8683. XXII DsM'ec. Ü6 vb8. 6t 6vir. 6t6.) Further it is said: "Likewise it (the church) has taken ceremonies into use, as, secret blessings, lights, incenses, clothes, and the like much else, according to apostolic order and tradition (Ueberlieferung)." (8688. XXII. 8uvr. wi88. enp. 5.) Finally it is said: "Although Christ the Lord instituted this reverend sacrament under the form of bread and wine and handed it down to the apostles, ... the Church has approved this custom of communicating under one form (of giving only the bread to the laity in Holy Communion).

and decided that it should be considered as a law, which it is not allowed to reject or to change arbitrarily without the authority of the church itself". (Sess. XXI. *Doctr. de comm. cap. 1. 2.*)

From these decisions it can be clearly seen that in the Roman church the consciences are bound to the ceremonies, the omission or alteration of even the smallest parts of them is made a sin and punishable, and the human ecclesiastical ordinances concerning the ceremonies are often put on a par with the divine commandments, even above them. For this reason, anyone who converts to the papacy must also swear to all the Roman ceremonies. For thus it is said in the *Professio fidei*, or in the Roman Catholic religious oath: "I also most firmly accept the apostolic and ecclesiastical traditions and the other customs and ordinances of the same church. I also accept and admit the accepted and approved usages of the Catholic Church in the solemn administration of all (seven) Sacraments."

Does the Lutheran Church for the time being agree with the Roman Church in this doctrine of ceremonies? Far be it from that! Rather, our church distinguishes between human and divine commandments in the strictest manner, guards the jewel of Christian freedom with a fidelity that one seeks in vain in other churches, and declares precisely the Roman church's doctrine of ceremonies to be one of its most atrocious abominations.

Among others, the 7th article of the Augsburg Confession states: "For this is sufficient for the true unity of the Christian churches, that the gospel be preached with one accord, according to a pure understanding, and that the sacraments be administered according to the divine word. And is there not need for true unity of the Christian churches?"

We want the same ceremonies to be held everywhere, as Paul says in Ephesians 4: "One body, one Spirit, just as you were called to the same hope of your profession. 4: One body, one Spirit, as ye are called unto one hope of your profession, one Lord, one faith, one baptism."

Furthermore, in the 15th article of the same confession it says: "Of church ordinances made by men, those are taught which may be kept without sin, and serve for peace and good order in the church, as certain celebrations, festivals, and the like. But instruction is given that consciences should not be troubled with them, as if such things were necessary for salvation.

Further, in the 26th article it says: "Also, in this part, many ceremonies and traditions are held, as, order of the mass \*), and other songs, feast 2c., which serve that order is kept in the church.

\*) Mass here, as in many writings from the time of the Reformation, means as much as: holy supper.

In addition, the people are taught that such outward worship does not make one devout to God, and that one should keep it without burdening one's conscience, so that if one omits it without offense, it will not be sinned against. This freedom in external ceremonies was also kept by the ancient fathers, for in the Orient (in the Moravian Church) the Easter feast was kept at a different time than in Rome. And since some wanted to consider this inequality as a separation in the church, they are admonished by others that it is not necessary to keep equality in such customs. And thus says Irenaeus: Inequality in fasting does not separate unity of faith. As also Vi8tin6t. 12. wrote of such inequality in human orders, that it is not contrary to the unity of Christianity. And *Tripartita* hist. lid.' 9. shows together much unequal church custom, and sets a useful Christian saying: The apostle's opinion was not to institute holidays, but to teach faith and love."

Further, in the 28th article it says: "Those who establish human statutes also do so contrary to God's commandment, that they commit sin in food, in days, and such like things, and thus burden Christianity with the bondage of the law .... that it should be a mortal sin to do manual labor on holidays, even without the offense of others." Further down in the same article it says: "What then is to be thought of Sunday and such other church ordinances and ceremonies? To this ours give this answer, that the bishops and pastors may make order, so that it may proceed properly in the church, not to obtain God's grace, nor to do enough for sin, nor to bind the consciences to consider such things necessary worship, and to consider it sinful if they break them without offense. Thus St. Paul decreed to the Corinthians that the women in the assembly should cover their heads 2c. Such order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases,\*) and to keep them so far away that one may not offend the other, so that there may be no disorder or wildness in the church."

The Apology speaks about this: "For the same unity (of the church) we now say that it is not necessary that human statutes, be they *universal* (general) or *particulares* (introduced only in individual provinces), be the same everywhere. For the righteousness that applies to God, which comes through faith, is not bound to external ceremonies or human statutes. For faith is a light in the heart, which renews the heart and makes it alive, since it is the light of the world.

\*) About this passage see the remarks given below.

external statutes or ceremonies, universal or particular, are of little help." (Art. 7.)

Furthermore, in the 15th art. of the Apology it says: "Therefore it is the apostles' opinion that this liberty should remain in the churches, that no ceremonies, neither the law of Mosi, nor other statutes, should be esteemed as necessary services."

Finally, the Concordia formula on this subject is expressed thus: "We believe, teach and confess unanimously that the ceremonies and church customs, which are neither commanded nor forbidden in God's Word, but are instituted solely for the sake of prosperity and good order, are not in themselves a service of God, nor a part of it, Matt. 15: "They honor me in vain with human commandments. We believe, teach, and confess that the church of God has power in every place, and at all times upon the same occasion, to change such ceremonies as may be most useful and edifying to the church of God." (Summar. Term. Art. 10.)

This is how the Lutheran church speaks of the ceremonies. Whoever now compares how the Roman Church teaches about them, will agree with us in the assertion that the validity which the ceremonies have in the Lutheran Church, far from leading to Rome, has rather drawn an insurmountable wall and an eternally separating partition between the Lutheran and Roman Churches. For in the Lutheran church all human institutions in the church or ceremonies are pieces of Christian freedom, which can be kept or changed or abolished at will by every congregation in every place and at any time; but in the Roman church the consciences of Christians are bound to them as to things commanded by God Himself, which therefore can neither be omitted nor changed without sin.

Here, perhaps, some will say: Are you Old Lutherans not obviously acting against these principles of the old Lutheran church, since you place so much emphasis on some ceremonies, sometimes firmly rejecting some, sometimes firmly holding on to others, so that you cause divisions even for the sake of certain ceremonies? We will answer this question in the next issue.

(To be continued.)

### **Some remarks on the power to set up ceremonies in a community.**

We have quoted in the above essay: "Leads the old" 2c. the following words from the Augsburg Confession: "Such order is due to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases." 2c. These words are already

This has often been so misunderstood, even by honest men, that they, as Lutheran preachers, thought they had full power in their congregation with regard to the performance of ceremonies and the like on the basis of it. The "obedience" mentioned in that passage of the Augsburg Confession. However, the "obedience" mentioned in that passage of the Augsburg Confession is by no means to be understood as if the preacher had the power to order the ceremonies and the people only the duty to observe and obey them; this would conflict with the apostle's saying: "Not as those who rule over the people. 1 Pet. 5, 3. In the church let no one rule, neither the preacher nor the people; "One is your Master, Christ; but ye are all brethren." Matth. 23, 8. If the pastor preaches Christ's word, the people must of course obey him in this, because then Christ's saying applies: "Whoever hears you hears me; and whoever despises you despises me." Luc. 10, 16: But if it is a matter of things that Christ has neither commanded nor forbidden, of ceremonies and other indifferent human ordinances in the church, then no one has to command, but the preacher instructs the people and establishes the most wholesome ordinances in communion with them, which then all keep for the sake of love and peace. To the above passage of the Augsburg Confession, therefore, old I. B. Carpzov, in his "Introduction to the Symbolic Books," adds by way of explanation: "All this, however, does not exclude the consent of the congregation, but rather includes it, so that the bishops always have the consent of the congregation in this, and no such ordinances are made against their will."

We find the same interpretation in Luther's writings. He writes about 1 Petr. 5, 3: "Now St. Peter has overthrown with one word and condemned all rule, which now the pope leads, and clearly confesses that they have no power to command a word, but that they alone are servants, and say: this says your Lord Christ, therefore you shall do this. (Luther's Works. Hall. IX. 821.) Furthermore, Luther writes in his writing "von weltlicher Obrigkeit" 2c.: "There is no supreme among Christians, except Christ Himself and alone. . . . What then are the priests and bishops? Answer: Their rule is not an authority or power, but a service and office; for they are not higher or better than other Christians. Wherefore they shall lay no law nor commandment over others, without their will and leave; but their government is nothing else, but to do the word of God, that they may lead Christians and overcome heresy." (Ibid. X. 465.) Finally, Luther wrote to Melanchthon in Augsburg on July 21, 1530, from where the latter had asked Luther for advice on how much he could yield to the papists with respect to episcopal authority in matters of ceremonies, as follows: "A bishop, as a

Bishop, has no power to interpret some statutes or ceremonies of his churches, without the consent of the church in clear words, or in a tacit way. Because the Church is free, and a ruler (woman), and the bishops may not rule over the faith of the Churches, nor complain and harass them against their will. For they are only servants and stewards, but not masters of the churches. But if the church, as one body, agrees with the bishop, they may impose upon each other what they will, if only godliness does not suffer thereby, they may again leave such things as they please." [This doctrine, that the church power, thus also the power to introduce ceremonies, is not in the hands of the pastor alone, but in the hands of the whole congregation or church, we find in the writings also of the later Lutheran theologians. Among others, Johann Georg Walch, who was responsible for the invaluable Hall edition of Luther's works, writes in his philosophical Lexicon: "If the church is in the natural state of consisting of such persons who (as Christians) live outside of a civil society (as in America, where the church exists separately from the state), then the whole congregation^ has the regiment, which can either administer it itself by uniting the votes, or assign the supervision to some, or appoint a church regent." see the article: Church Regiment. p. 1563Z Furthermore, in his Church History of the First Four Centuries, he writes: "From what has already been said, it is easy to judge what the nature of the regiment was in the apostolic church. It was nothing else than the power to establish in the external ecclesiastical things (inparUduZ Zaeroium exterms) what belonged to the preservation of a good order and to easier achievement of the purpose of the church. The authority was such that it was common to the teachers and hearers, and removed from all rule; that not only the apostles and ecclesiastics, although these had their authority before the others, but also the hearers possessed this authority, we read in the books of the New Testament, and we see from this that when anything was to be considered and decided, the people also gave their voice." (Hwt. eoeleZ. p. 431.)

### **Preliminary response.**

After we, the undersigned, not long after our arrival in North America, met with Pastors Grabau in Buffalo and Krause

By the whole congregation or church, Lutheran theologians understand not only the people or the laity, but the audience with its preacher, the flock with its shepherd. Luther says: "Christian church is called the number or cluster of the baptized or believers who belong to one pastor or bishop, be it in a city, or in a whole country, or in the whole world." (Works. Hall. XIX. 1102.)

in Wisconsin, we were not a little pleased with the hope that we would be able to stand with these fellow believers in an ecclesiastically distinct as well as fraternally intimate community of faith and confession.

Unfortunately, this hope has disappeared from us more and more. The reason for this was a so-called "pastoral letter" that Pastor Grabau had issued to his congregation in 1840 and had also sent to us for review.

As much as we had to acknowledge the purpose of this pastoral letter and the greater part of its content, we were not only disconcerted by certain developments in the whole version of the letter, but also by the principles expressed in it, which related to the mutual relationship between preachers and congregations, as well as to ordination, church regulations, etc.

We expressed our concerns at first merely in shorter hints, but then, when these did not lead to an understanding, also in a more extensive discussion d. d. St. Louis, July 3, 1843, the more sincerely and confidently we were urged to do so from within and without, and, as we have already noted, by Pastor Grabau himself.

But to our not insignificant astonishment, not only was our entire argumentation returned to us as improper and unjust, but also a whole long series of enumerated errors countered, of which we should have been guilty in our letter.

It was not difficult to justify us because of these alleged errors; But because Pastor Grabau, in the long and detailed rebuttal in which he tried to prove our errors, at the same time defended his pastoral letter throughout, and in doing so asserted those principles against which we had to warn him, for the most part only all the more decisively, while misinterpreting our words and expressing the most bitter suspicion against us, the prospect of an understanding and true fellowship among us was increasingly lost. Nevertheless, we answered for ourselves and for our first refutation of the pastoral letter on January 15,

1845, both from the Holy Scriptures and from the symbols and the teachings of the Church. We demanded of Pastor Grabau that he retract the errors attributed to us and the unjust accusations he had made against us. When, however, all this was in vain, and on the occasion of a synod held in Wisconsin on June 25, 1845, an answer was given to us, in which, without refuting us, they only called upon us anew to recant, and kept pouring out new accusations and threats against us, then we declared once again

that we will stand by our well-founded declaration, preserve the freedom of our consciences, and also justify ourselves about the way in which the former Candidate Geier would have accepted the appointment as the current pastor at Watertown in Wisconsin with our consent, only when our opponents confess their wrongdoing, retract the accusations made to us, and thereby show that they really still care about fellowship with us.

But instead, to our greatest astonishment, we suddenly found a highly distorted, untrue and biased report of the actual course of events recounted here, which the synod held in Wisconsin had let go out publicly in a synodal letter dated June 25, 1845.

Because we had been so unjustly attacked and insulted by that entire synod in front of all the North American churches, we would of course have had to answer publicly, and would have done so immediately, had not two of us traveled to Fort Wayne in the state of Indiana in the current weeks for a brotherly consultation, and had we not all been of the same mind, on this occasion to try again the utmost that we could try, in order to ward off, where possible, as much as was in our interest, the trouble that would have to result from it, if it were to become apparent before friends and enemies that even those who refer to a single pure confessional basis of the Lutheran Church against all kinds of sects and enthusiasts, were nevertheless themselves in open combat with one another. We therefore agreed that we would invite Pastor Grabau to Fort Wayne for a personal meeting with us, and would have been very happy if God had allowed this last attempt at a peaceful reconciliation of the disputes among us to succeed - in defiance of the devil and as a consolation to our congregations. But we heard in Fort Wayne that Pastor Grabau had received our invitation correctly, but that he had returned from one trip and was not able to undertake a second one immediately. And so we now see ourselves compelled to make the following statement: If in the course of a year nothing is done on the part of our opponents in Buffalo and Wisconsin to come to an understanding with us on the basis of a sincere confession of the truth and to recant all the unjust accusations that have been publicly expressed against us, we feel it is our conscience to do so, we feel bound in our conscience to set forth in detail and publicly the entire dispute that has taken place between us and that part in regard to Grabau's pastoral letter, so that a Christian reader may then judge for himself whether or not we were able to yield in the points mentioned. - —

At the same time, we will also add some necessary corrections with regard to the judgment that is also expressed in the above-mentioned synodal letter concerning the preachers and candidates for the preaching ministry who have come over from Bavaria.

In conclusion, we again affirm that we have not sought strife and discord, but rather peace and unity; but we also know, and say it to ourselves and others for comfort, that the truth has always had to fight its way through all kinds of attacks on the right and on the left. Let us keep the words of truth in good conscience, confessing them confidently and joyfully, not looking to men, whoever they may be, but looking only to the Lord our God, that we may serve him sincerely in his church and call upon him to protect and preserve us in his grace and truth, and to give victory to his own always, for the glory of his name. Amen.

July 12, 1846.

G.H. Löber.

C.F. Grüber.

E. G. W. Keyl.

C. F. W. Walther.

I also agree with this preliminary reply, as far as it refers to the disputes about the so-called pastoral letter of Pastor Grabau, and declare that I do not consider it a disgrace at all to be placed by Pastor Grabau in his synodal letter among the opponents of his pastoral letter, as seriously as I otherwise object to being identified with Ehrenström's and other fanatical opponents of the same.

Th. Brohm.

Postscript. After the above had already been written, a letter from Pastor Grabau of Buffalo, June 6, 1846, revealed that he is willing to attend a conference with us and his other fellow ministers, to be arranged in the coming spring at the latest, in which he also wishes to see the differences between us settled with God's help.

Therefore, we again withheld the above preliminary reply and wanted to wait at least until the perceived offense that someone would take at our silence would force us to a public presentation of the same.

And since under the 8th of last month the congregation of Town-Nine, called Freistadt, in Wisconsin, has turned to us with 44 signatures and, for the sake of conscience, has requested information from us about those accusations that would have been made to us by the above-mentioned pastor in the deliberate synodal letter, we could no longer take the liberty of publicly presenting this information for the time being in the above reply.

And even though that congregation confesses to us that unfortunately they themselves and thus, without having heard us, had allowed herself to be misled into a hasty judgment about us, it seems to have struck her - and rightly so - that none of us had been present at that synod, since she had been told that we had been invited to it.

On the other hand, we must testify that we were not only not invited, but also that Pastor Grabau had written to us that he could not invite us under the present circumstances. Therefore, may the congregation and anyone else who has noticed our silence and should have these sheets at hand, take from our above statement that we have a good conscience in the matter in question, in order to be able to justify ourselves to everyone, but that we could not do anything further than we have done for a good reason. Should the conference requested by Pastor Grabau take place next spring, with God's help, then it will become clear what we have to do and not to do, and we only testify here once again that we have no desire to quarrel, but seek peace with all our heart, but will not forgive anything from the recognized truth, but will prove and defend it to the best of our ability, and may God help us to do so.

Nov. 23, 1846.

The above.

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### Since the "light friend

If he has so far and even recently made only a few brief remarks about the "Lutheran", it seems that he has completely forgotten that in the previous volume of the "Lutheran" under the heading "Rationalism and the Bible" a very thorough essay appeared: "Der Rationalismus und die Bibel" (Rationalism and the Bible), the appreciation of which, in our opinion, should give him, the light lover, more opportunity than that of any other essay published in our journal, to show whether or not he also bears his name in the same sense in regard to his judgment of Lutheranism as his Catholic namesake in Cincinnati. Therefore, in order to help a memory that is often weak in certain matters, we allow ourselves this incidental



reminder in all modesty.

**The best love service against Löttlichkramke.**

When the Baron von Dyhern, who had been very dangerously wounded in the battle of Bergen, April 13, 1759, had his life cut short by the surgeons, his valet, who was concerned about the true salvation of his master, wanted to break this news to him in a gentle way. With this intention, he asked him if he would not like to have a clergyman come. The gentleman, who was a naturalist, answered hastily: he should spare him such pleasantries.

! nen. The valet, however, was not deterred by the rough answer from penetrating still further into the patient. "General," he spoke, "as long as I have been in your service, have you also ever found any infidelity in me?" And when the sick man answered in the negative, he then further continued, "Now then, this would be the first and most heinous infidelity, if I did not care for her soul, an infidelity which I could not answer for before God-nor before you at the last judgment-nor before your wife's mother-nor before the judgment seat of my own conscience. The wound physicians, who have always given you good hope so far, give you up. Everyone is afraid to bring you this sad news, so I must tell you. Lie are at the gates of eternity, and have no time to miss; therefore I beseech you, send for a servant of God, and take care of your soul." This address, which was as frank as it was obviously inspired by heartfelt love, made a deep impression on the hitherto unbelieving general. He lay still for a while and was introverted; at last, however, he reached out his hand to the valet, thanked him in the kindest terms for the great loyalty to which he had been moved by the care for his soul, and gave him the order to send for Dr. Fresenius. He appeared, and God blessed the conversation of Dr. Fresenius with the dying free spirit in such a way that he turned back from his wrong way in his last days, came to insight and repentance about his apostasy from his God and Creator, and finally left the world blessed in faith in Jesus.

**The Third Year of the "Lutheran."**

Since the first number of this volume is completely out of print and the second, third and fourth are out of print except for a few copies, we feel compelled to send it, if it should be ordered further, with the exclusion of the designated numbers. However, since we have also had the first number printed in pamphlet form, we will in this case enclose this pamphlet with the third volume in the future, if it is not expressly forbidden.

The typesetting errors that have occurred so frequently in our paper so far have prompted us to have our paper appear on Tuesday instead of Saturday from now on. We hope that this change will enable us to deliver a more correct printing of our paper in the time of its issue.

Paid:

2nd year, dir gentlemen?. Battels (3 Er.), H. Ludwig, Eand. Wolf.

2nd half of the 2nd Jahrg, Messrs. Alt, H. L. Dannrttel, Leihrock.

1st half of the 3rd year, Messrs. Conr. Baner, Ch. Drink, H. Collmeier, H. L- Dannettel, A. Hellwig, Joh. Hübschmann, I. Jacobs, Fr. Prutz, Dan. Ritz, Stroh, Treude, Heinrich and Hermann Walßcn, A. Krumme.

3rd year, Messrs. F. Brockschmidt, Bluhm, F. W. Hoffmann, H. Ladwig, k. Meißner, Ferd. Meyer, Eberh. Muhly, H. Rennecke.

For the heathen mission in Frankenmut Pl.00 from Mr. Bolz.

**Printed by Weber and OISHausen.**

**Frederick Myconius.**

**An instructive and uplifting life story retold from ancient writings.**

(Conclusion.)

**Fourth chapter.**

Of Myconii illness and his blessed departure from this time.

It was time for Myconius to return home. His zealous activity in Leipzig seemed to have sapped the last of his strength. He returned to Gotha already in very weakened health, and he soon developed a complete consumption, so that his strength dwindled completely and he gave up all hope of life.

It was then that Luther wrote to his sick friend that well-known, faith-filled letter, which we would like to read in its entirety, if only the room would allow it. Let us at least hear the most important part. After saying at the beginning that he was very happy to see Myconius so confident and undaunted against death, he continues:

"But I pray and beseech the Lord Jesus, who is our life, salvation and health, that he will not let this misfortune come upon me, that I should experience and see that you or some of our people should precede me, penetrate and tear through the curtain to rest and leave me behind you, in this wicked false world, in the midst of the devils, so that after your departure I would have to endure even longer more torment and torture, which I have endured and suffered more than enough, now some twenty years ago, and for that reason would be well worth it (would also deserve it for the sake of the world only very well) that I should precede you all and pass away in the Lord. So I desire and ask that God would let me fall ill in your stead and call me to lay down this hut of mine, which has now been worked out and served, has been consumed and is powerless and therefore unfit, and I see that I am no longer of use to anyone. For this reason, I earnestly beg and exhort you to pray to the good Lord together with us that He will keep you alive longer for the service and improvement of His churches and to mock and annoy the devil. And at the end he says again:

"Fare well, my dear honorable Frederick, the Lord will not let me hear as long as I live that you have died, but make it so that you survive me. I ask this with earnestness, and I want it to be granted and to be so, and my will shall be done in this. Amen. For this my will seeks the honor of the divine name, not my honor nor pleasure; this is certainly true. Be well in the Lord, we pray for you from the bottom of our hearts, and we are not a little moved and saddened by your illness. Given on Sunday after Epiphany, Anno 1541."

And it happened in fact, as Luther had asked. Myconius recovered at least to the extent that he could still be active for the congregation entrusted to him and for the Church of Christ in general. Thus, for example, he accompanied the Elector to the Imperial Diet in Speier in 1542 and rendered outstanding services to the preservation and appropriate use of the ecclesiastical goods. His hoarseness caused him the most trouble. He wrote to Luther in February 1544: "I still have a lot to do with my illness; but even though I cannot shout, I do not cease to murmur against Satan and to urge the fighters of the Lord who have a bright voice and are brave enough to fight. Also, before I die, I have decided, God willing, to visit you in Wittenberg and personally bid you farewell before we see and embrace each other in another light." Luther answered: "I would certainly like you to be in a better condition; but if you see that it does not work with the language, then I ask you to take care of your health and not to contract a greater evil. It is better that you live, even if half mute, than that you die with a light voice. Even as a half-dead man, you can still help the churches with your advice and reputation. You can also see how necessary the old, served fighters of Christ are, so that through them the growing and still tender youth will be strengthened, which is to take our place one day. Even if the Holy Spirit can do everything without us, he does not want to have called us into office for nothing, but that we should be his instruments.

Nor had Myconius, before he left this

He went through a time of great hardship with his people in Gotha, as a large part of the city burned down on October 31, 1545. Melancthon wrote a beautiful letter of comfort to Myconius and sent 100 florins in the name of the Wittenberg University. Soon after, however, our Myconius was again seized by his illness. He received, as he himself says, by the venerable father Luther's command, prayer and letters in 1541, as it were awakened from the dead, now lived six years in weakness, yes, as if in death itself, and yet did the business of a living man and, as much as he was able, performed all official duties until the 4th

Advent of 1545. On that day, realizing that his illness had returned, he exhorted the congregation with great fervor, with the voice of a preacher in the wilderness, to prepare the way for the Lord and make his road right, and to remove all obstacles from their hearts, so that they would be prepared to receive the salvation of God and our Judge, who would do the final judgment for us and against the wicked and Satan, the prince of this world, and execute it immediately. Immediately after that he fell ill.

But even on his sickbed and in the midst of his pain, the Church of God was close to his heart, as the following will show us. In 1546, an Imperial Diet was to be held in Regensburg, but before that a religious discussion was to be held between the Catholics and the Protestants. According to the Elector's will, our Myconius was also to take part in it. Before he was summoned, however, he had a strange dream, which we must not withhold from our readers, as little as we usually think of dreams, because this dream, like the one Myconius had when he entered the monastery, is, if nothing else, certainly a testimony of a spiritually directed mind, whose highest thoughts and thoughts were his and other souls' salvation and God's honor and the advancement of his kingdom. Myconius himself may also tell us this dream:

"I dreamed I was summoned to the court of the Elector of Saxony, and when I got there, it was a place that I

I had never seen it before, for it was neither Torgau nor Gotha. There I found everything in great perplexity, and they came to me and told me that the Elector was so sad that one had to fear an illness. I am called, come forward, and since I see that it is not a disease of the body, but a disease of the mind, which can nevertheless endanger the body, I apply remedies and consolations from the balsam box of Christ and especially from the Psalms: "Why do you grieve, my soul, and are so troubled within me? Wait on the Lord, for I will yet give thanks to him, that he is the help of my countenance and my God." (Ps. 42:12.) The prince, who often changed places in order to find some rest, ordered me to a place that was built of stone on all sides, including the floor and ceiling, and in the middle of it was, as it seemed to me, the empty tomb of Christ, from which he had come forth. It was quite pleasant here, except that there were no seats or benches, but one had to stand or walk around. The entrance was free on all sides and there was absolutely no door or barrier. In this sanctuary I saw a very beautiful one-year-old lamb, with snow-white fleece and two curved and sharp horns. Zch was waiting for the prince and his entourage, so that we might raise ourselves with the consolations of the divine word. But as he was delaying, I saw a big, ugly dog coming, with very long hair, like that of an old goat. Its color was between ash-gray and yellow, its eyes sparkled with anger, from its mouth dripped slobber, but I did not hear it bark. He came straight into the open chapel where I was with the lamb. I was very frightened and feared both for myself and for the lamb, for I had no weapons to chase him away; but in order to somehow keep him from tearing the lamb and biting me, I grabbed a piece of wood that was lying there and waited to see what he would say. The lamb, however, when it sees the dog, is not frightened at all, but becomes even more lively, and I saw its eyes shining like glowing ore. It starts and pushes the dog in the side, so that he tries to escape with barking and howling; but the lamb pushes at him a second time and throws him down to the ground, stunned. Then I see in a corner of the chapel a deep dark cave, to which steps lead down. There the lamb pushes this infernal dog and throws him down with such force that even in my sleep I heard how the ugly and fierce beast rushed down with howls and hit here and there the walls of the abyss. The lamb, however, came back to me flatteringly, as if it wanted to say that I should not be afraid now, that the victory had been won and that there was nothing to do but to triumph.-So I woke up and wondered very much what this event in the chapel of the Lord's tomb and the fight of the lamb with this hound of hell meant.

Myconius told his dream to Pancratius Süßbach, Rector at the Gymnasium in Gotha, and added that he was very eager to hear what news would come from the court. And behold, three days later he received on his bed a letter from the court, in which he was invited to the religious discussion in Regensburg. Oh, if I were strong in body, as I feel in spirit," wrote the faithful man to Dr. Matthäus Ratzenberger, the Elector's personal physician! How I would rejoice to see the attacks of the Lamb on the head and sides of this hound of hell. I know that he who is in us is stronger than he who is in the world, and it would be sweet to me to play with the little child of the Virgin above the hole of those serpents and dragons.

If I live, I will write to you again; but if I am gathered to our fathers, I will cry out to God with you, that he may not be patient without ceasing, but deliver us from evil. Yes, the Lamb has already redeemed us; to him alone belongs the power and the victory, the salvation and the glory, amen. I now return to my little bed and wait for the will of God to be done for me, the good, fatherly will of God, of which it is written: In his will is life! Farewell, my dear Ratzenberger, and strengthen the most gracious prince and all fathers in Christ. The time is short and they will see in whom they have stabbed, whom they have not broken a leg. For he must tread on it, and will not walk on crutches. Come, Lord JEsu, soon and deliver us from the evil. Amen. Gotha on the day of the apparition 1546."

Likewise, the departing servant of the Lord, in a letter addressed to M. Rörer, preacher at Wittenberg, lets us take a look into his heart, which is devoted and confident in the Lord, and we cannot deny ourselves, and must also tell our readers something from this letter. "I ask - he writes - the venerable Father Luther, who has held me back with his command and letter until now, to release me with his blessing; however, as God wills, not as I will. Everything is in his will: to be sick, to die and to recover, because his will is profit for me. But if God would not dislike it, how I would rather be dissolved and at home with Christ than to be a useless and silent burden of the earth. I beg you, my dear Rörer, send me an answer from the doctor. I can almost neither take food nor drink because of the pain in my throat; but I

refresh myself with the heavenly manna and now read the (second) psalm on my bed: Why do the nations rage, etc., and worship the Son who is given to us. Praise be to God, who so restores me in these pains that I completely forget that I am sick. O LORD JESu, how could we ever praise you and your faithful and wise servant (Luther's), whom you have chosen over your

How can we repay You for the immeasurable good deed You have done for us by providing us with a servant? We thank you, because we cannot do anything else and you do not want anything else. Farewell, my Rörer, and when you hear that I am buried, know that nothing but bones and skin, sin and disobedience and the old resisting man are buried, that he may be completely free from the poison of the devil, sin and death. But the inward man is renewed day by day; he lives in Christ, and he loved me and gave himself for me; in him my life is hidden in God, that as he lives, so shall we also live. This man does not die and is not buried, but lives in peace and quiet, and the raging heathen, kings and nations will not trouble him with their attacks.- - Write to me again, and do not let the business keep you away, for the sickness also wanted to prevent me, but against its will I snatched myself from the bed and wrote this. Now I return to my camp; may the illness and the pain do what God tells them. No matter how severe they may be, I know that God will have mercy in the midst of his wrath. Farewell again. Gotha on the day when the scales fell from Paul's eyes (Jan. 15, 1546).

We do not know whether Luther sent an answer to Myconius, but his death on February 18 was answer enough for him. It happened as Luther had said before, he went to his rest earlier. His death shook the man, who was already under attack, but he said: "What would Luther have wanted to do in this obdurate and ungrateful world?" He thanked God for having sent this Elijah in this last time and had only the wish: "May the Lord grant me a good hour, that I may soon follow him. Amen."

But even if Luther was no longer among the living, there were still souls who appreciated such a faithful servant of Christ as Myconius was, and who, even if they could not come to his sickbed themselves, at least refreshed him with their letters rich in love and comforting words from God's Word. This was also done faithfully by the Wittenbergers, including Kaspar Creutziger and Melanchthon. The latter wrote to him: "If you are called away from this poor life before me, I will faithfully do good to your children wherever I can.

This was also assured to him by his elector. Myconius had taken leave of his gracious lord in a moving letter, and had also comforted the Elector, who had been greatly saddened by Luther's death, that Luther had by no means died, but that only now his spirit was really beginning to live, "and just as God, having received Christ into heaven, has taken up apostles, teachers, and finally also the-

The Elector immediately replied: "He has received his letter and has graciously noted his Christian admonition. Even though the death of Luther had occurred, he was confident that God, the Almighty, would give his grace that the pure, righteous doctrine and the foundation of his divine word would be graciously preserved and strengthened. He heartily sympathized with Myconius' weakness, but hoped that God would keep him alive for a long time to continue to serve the church and his word so diligently in his office. If, however, God's will were to take him out of this pitiful place, he would appoint a pious Christian man as pastor and superintendent in his place, and also take care of the school in Gotha and other schools around it. Also enclosed was a cedula, on which it literally said: "So we are also graciously inclined, since the case would happen with you according to the will of God, that you would have to part from this Jammerthal, to have your wife and children in gracious command. In our gracious opinion, we would not save you either."

Thus the Lord refreshed his servant, who loved him so dearly, again through the love of such true members of the body of the Lord, as the pious Elector was one of them. His wish was soon granted, and before two months had passed, he had followed Luther.

But his end was uplifting, like his life, and the consolation of faith, which he had won after a hard struggle, and which made his deathbed a victory bed in the days of his illness, did not leave him even in his last hours. On April 7, 1546, he had his friend, Rector Süßbach, come to him quickly and the latter immediately noticed that his last was imminent. Therefore, he kept Diaconus Heinrich Thilo, Myconius' assistant at the Gospel and confessor, with him and also sent for another close friend of his, a respected citizen, Johann Portunus. Besides, only the family of the dying man was present. He first received absolution from the minister of the divine word at his request, and then immediately turned to God with the prayer: "Father in heaven, into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God!" and later repeated this sigh twice more. When he had received absolution, he began - but this was at 12 o'clock.

- to take his leave, making the confession of his faith, interspersed with many important passages heili He spoke of the forgiveness of sins through the mercy of the heavenly Father, of your victory over death through the resurrection of Christ, of the hope of eternal glory with the Father in heaven through the exit from this miserable life, of which he was heartily tired. These conversations lasted from 12 to 3 in the afternoon. At times he rested, but soon he continued these conversations. Between 3 and 4 o'clock his voice began to fail him. In the meantime, several more friends had come over. They all saw the venerable man, like a Simeon (whose hymn of praise he twice pronounced so clearly that he emphasized all the syllables more slowly than usual), thanking God for his salvation. And so he passed away at the age of 55 years and 3 months, and even with his death he preached to the bystanders that Christ is the resurrection and the life.

On the following day he was buried with many tears. The often mentioned Rector Pancratius Süßbach held the Latin funeral oration in the school, Dr. Justus Menius, Superintendent at Eisenach, the funeral sermon.

May the Lord never let his church on earth lack such faithful servants as Myconius was. Certainly, his name will remain in blessing among our readers from now on. Meurer.

### **Does the old Lutheranism lead to Rome?**

(Continued.)

We have shown in the previous number, from the symbols of the Lutheran Church, how definitely and decisively it teaches that the ceremonies, which were neither commanded nor forbidden by God, but introduced by men, are pieces of Christian liberty; that therefore no conscience should be bound by them, as if it were sinful in itself to use or not to use them, and as if a church without such ceremonies could not be a true church. \*)

Some will now think, as already mentioned, that herewith we have obviously judged those who are now called Old Lutherans, and proved that the latter could therefore not be true Lutherans. Some will now say to us: Do you Old Lutherans not quite obviously depart from the 7th article of the Augsburg Confession? Namely, from the principle that "for true unity of the Christian church, it is not necessary that uniform ceremonies be held everywhere, by the meu

May the dear readers of the "Lutheran" not be annoyed that we treat this subject in such detail. We make the remark that especially in regard to this point there is

a lack of clarity even among those who are devoted to the Lutheran Church and truth, and that for this reason many people are standing opposite each other here who should join hands for common work for the same goal. We would therefore like to contribute something so that we can learn to understand each other and - peace may come. We therefore urge every reader not to despise what we have presented here for the sake of the importance of the matter, but to subject it to the most rigorous examination.

are held"? Do you not seek everywhere to introduce or maintain the old Lutheran service with all its traditional ceremonies in the local congregations? Yes, do you not even punish it as a betrayal committed against the Lutheran church and truth, when some Lutheran preachers, in the administration of the Holy Communion, besides the emergency service, also use the old Lutheran ceremonies? Do you not even punish it as a betrayal of the Lutheran Church and truth, if some Lutheran preachers, when administering Holy Communion, use common bread instead of hosts, except in cases of emergency, or if they break the bread, as the Reformed do, or give bread and chalice into the hands of the communicants, or distribute the blessed elements with a new formula, and the like? Do you not therefore quite obviously make sinful partly the omission, partly the use of certain things which the old Lutheran church in its public confessions declared to be free middle things (adiaphora)? Do you not, then, like the papists, elevate human statutes to divine commandments? Do you not hereby falsify the pure Lutheran doctrine of Christian freedom?

This reproach, which has already been made to us from various sides, is no small one. Woe to us if it were founded! For the error of which we are herewith accused is a fundamental one, in which the pure doctrine of justification can never stand. But listen - and soon it will become clear on which side the error is to be found, whether on the side of the defendants or the plaintiffs.

We must first of all declare: Those truly misunderstand the doctrine of Christian liberty who think that according to this doctrine the use or rejection of ceremonies neither commanded nor forbidden by God, because they are in themselves mediocre things, is always quite indifferent and arbitrary. Reason alone tells us that the most innocent things in themselves can become highly sinful under certain circumstances. This was recognized even by the pagan Seneca, who (Inb. IV. oonbrov. 25.) thus writes: "tzaascILm, qus.6 li66nt, ternporo et loeo rnutLto, non lieenb," which means in German: "Some things that are permitted are not permitted under changed conditions of time and place." Cases may arise, however, in which ceremonies, which in themselves are mediocre things, cease to be mediocre things, cases in which one can sin grievously either by accepting or rejecting them; this is the teaching of the Word of God, and therefore also the teaching of our Lutheran Church. It is true that in his conscience the Christian must always assert his freedom in all things neither commanded nor forbidden by God, without the least restriction; the Christian must never let any man, even the whole holy Christian church, rule over his conscience by the commandments of men.

not your own, but another's. For why should I be at liberty to judge another man's conscience? 1 Cor. 10, 28. 29. But shortly before this statement the holy apostle sets the important rule: "I have all power, but not all is pious. But just before this statement, the holy apostle puts the important rule: "I have all power, but all is not pious. V, 23. With these words, barriers are clearly drawn also around the area of Christian freedom, which no one who wants to be a Christian may transgress. For as often as the use of our Christian freedom is not pious, so often, according to this apostolic saying, we are guilty of voluntarily giving up the exercise of our freedom, otherwise we sin grievously. This is why Luther, in his magnificent sermon "On the Freedom of a Christian Man," deals with the paradoxical (seemingly contradictory) theme: "1. A Christian man is a free lord over all things; and 2. A Christian man is a servant of all things."

The question now arises: in what cases can a Christian, even in regard to ceremonies, not act arbitrarily and invoke his freedom? We answer:

1.) The individual is bound to observe the ceremonies and to submit to all the human orders that have been duly established by the majority of the community to which he belongs. This is based on all the passages of the Holy Scriptures. This is based on all the passages of Scripture according to which a Christian community should be peaceful, orderly and honest, and all should be subject to one another, especially the young, to the elders. See 1 Cor. 14, 33. 40. 1 Pet. 5, 5. This divine law, to the fulfillment of which the conscience of every Christian is directly bound, gives all church laws an indirect but nevertheless true binding force for the individual. A stubborn head can therefore by no means say: He does not follow any church rules, he does not want to observe such and such ceremonies accepted by the church, because human commandments do not bind the conscience and ceremonies are free means, the omission of which he does not allow to be made a sin, and the like. It is true that if a Christian is required to regard human commandments as God's commandments, then he should rather die than submit to them; if, on the other hand, he is required to keep human institutions for the sake of love, for the sake of peace, for the sake of order, then he can by no means insist on his freedom, then his conscience is indirectly bound to it, for in transgressing such a church law he would be transgressing the divine law: "Let everything be done honestly and orderly. All of you be subject to one another." To this belongs the already mentioned passage of the Augsburg Confession. Confession: "Such order is due to the Christian congregation for the sake of love and peace, and to be obedient to the bishops and pastors in these cases, and to keep them at such a distance that one not to offend one another, so that there be no disorder or desolation in the church." (Art. 28.) Luther writes about this in his Sermon of Good Works: "The other work of this (the fourth) commandment is to honor and be obedient to the spiritual mother, the holy Christian churches, the spiritual authority, what she gives, inherits, sets, orders, banishes, dissolves, so that we judge ourselves according to it, and as we honor, fear and love physical parents, so also spiritual authorities, \*) let them be right in all things that are not contrary to the first three commandments". (L. W. X. 1649.) Since there are not infrequently members in the congregations who believe that it is against their freedom if they are to follow the majority in indifferent, sinful matters, we will leave some testimonies of pure teachers to follow about this point. First of all, Luther writes in his Book of Conciliarities and Churches: "Above such outward signs and sacraments, the church has more outward ways, from which and by which it is not sanctified, neither in body nor in soul, nor instituted nor commanded by God, but, . . . that it is necessary or useful from the outside, well and good; as that for preaching or prayer some holidays are kept, some hours, as mornings or afternoons, that church buildings, or house, altar, preaching stand, baptismal font, candlesticks, candles, bells, priestly garments and the like are needed. Christians can be and remain sanctified without such things, but for the sake of the children and the simple-minded people, it is fine, and gives a far order, that they have a certain time, place and hours, according to which they act, as St. Paul says in 1 Corinthians 14: Let everything be done in a fine order. And let no one despise such order, as no Christian does, without cause, out of pride alone, to make a mess of it, but let him keep such order for the good of the multitude, or let him not err and hinder it. For that would be wiver love and kindness." (Luth. W. XVI. 2814. 15.) Further, Luther writes: "Between God and you alone, freedom is quite round and perfect, that you may not keep any of these things before Him that He has not commanded; here heaven and earth are full of your freedom, indeed heaven and earth are full of your freedom."



By the "spiritual authorities" are to be understood not only the so-called clergy, but also not only the lay congregation, but the whole church or congregation, as it consists of teachers and listeners, and is represented either by all mature men, or according to circumstances by a few. Hence Luther writes in the appendix to the Schmalkaldic Articles: "Christ gives the highest and last judgment of the churches, saying: Say it of the churches." (Bon der Gewalt und Obrigkeit des Pabstes.) In the Apology it says: "Nor is it so soon the churches' decision what the bishops and clergy decide." Luther expresses himself even more clearly in the so-called Wittenberg Reformation of 1545, where he writes: "Since our Savior Christ says: 'Tell the churches,' and with these words commands that the church shall be the highest judge, it follows that not only one estate, namely the bishops, but also other God-fearing scholars from all estates are to be set as judges and have voees äecisivas (decisive votes)." L. W. XVIJ. 1754.)

Earth cannot comprehend it. But between thee and thy neighbor or thy authority it is no further than so far as it is harmless to thy neighbor; yea, where it may be useful and beneficial, it shall not desire to be free, but shall yield and serve." (L. W. XIX. 1671.) Finally, Heinrich Müller writes in the appendix to his Erquickstunden: "One is not bound to the confessional in such a way as to deny one the Holy Communion. This is especially true of persons who have come from Protestant homes where (private) confession was not in use, and thus cannot yet be appropriate as young, growing members of the church in this way, for in this way the confessional would become a compulsion of conscience, since private confession itself is not of divine but of human institution and is not universal but only partially introduced. However, in order to prevent some offense among the simple and the weak, intended persons are to be kindly disposed and exhorted to visit the confessional. For where private confession is customary and confirmed by ecclesiastical law, he who comes there from foreign places, if he intends to remain permanently as a member of the same church, is bound to conform to the established ecclesiastical laws that exist in this case, which bind no less than other laws in the conscience, and what Augustine wrote in *Epist.* 86 applies here: "In those matters about which the Holy Scriptures have not established anything, the sinner is not bound to confess. Scripture has not established, the custom of God's people or the institutions of the ancients are to be regarded as a law." We add what the Church Father Augustine reports elsewhere concerning this point, when he writes, among others, to Januarius: "When my mother followed me to Milan, she noticed that the community did not fast on the Sabbath. She began to be upset and to doubt what she should do. I did not care, but for her sake I asked Ambrose, of her memory, for advice, who said to me: "When I come to Rome, I fast on the Sabbath; when I am here, I do not fast. So you also, to whatever church you may come, keep its custom, if you do not want to be a nuisance to anyone and no one should be to you."

2.) Another case, in which the things of means cease to be things of means and to stand in our freedom, is this, if by the use or by the omission of the same the weak would be annoyed. St. Paul not only writes about this in detail to the Romans (Cap. 14,13- 22.) and to the Corinthians (I, 8, 9 - 13.), but this dear apostle also shows us by his example how a Christian should behave in such a case. Paul once wanted to take the young Timothy as his companion on his apostolic journeys; Timothy, however, because his father was a

Since Paul feared that it would cause offense among the Jews and hinder the entrance of the gospel among them if he preached it in fellowship with an uncircumcised man, he yielded to the weakness of his brothers according to the flesh and had Timothy circumcised, although not long before a decision had been made by a whole council at Jerusalem that the Gentiles who would become Christians did not first have to accept circumcision. See Acts 16:1 - 4. Following this teaching and example of an apostle, it is therefore expressly stated in our symbols: "Our people also teach clearly and distinctly that Christian liberty in things should be used in such a way that it does not cause trouble for the weak who have not been taught it, and that those who abuse liberty do not deter the weak from the teaching of the gospel; Therefore our preachers also teach that without special and without moving causes nothing should be changed in the church customs, but for the sake of peace and unity those customs should be kept which can be kept without sin and without burdening the consciences." (Apol. art. 15.) But as the Apology warns in these words against annoying the weak by abolishing the old ceremonies which have been in use in the church from time immemorial, so the Formula of Concord warns just as earnestly, for the sake of the arousal arising, against introducing new ceremonies of false-believing churches, in the following words: "Thus also by such yielding and settling in outward things, since one is not united Christianly in doctrine beforehand, the idolaters are strengthened in their idolatry, while the orthodox are grieved, annoyed, and weakened in their faith, both of which every Christian is obliged to avoid for the salvation and blessedness of his soul, as it is written: Woe to the world because of the annoyance. Item: Whoever offends the least of those who believe in me, it would be better for him if a millstone hung around his neck, and he would be drowned in the sea where it is deepest. (Concord. Repetition, Art. 10.) May such a warning woe be heeded by those who want to be servants of the Lutheran Church, and who, without thinking of the annoyance of the weak, which they thereby cause, have abolished almost all old Lutheran customs and instead have adopted the ceremonies of the Reformed Church. One day they will have to answer to God for the fact that by such a procedure they have misled many Lutherans in their old mother church and have strengthened the Neformirt-minded in their delusion that the old Lutheran church is the only one that is still in existence.

The church is the one that is truly purified and cleansed. Preachers who proceed in this way often really think that they must act in this way for the sake of the weak; but that in this they have

It is only too clear that we can hardly be mistaken, for there is a third case in which we are not free to act arbitrarily with regard to the ceremonies.

3.) Even then, ceremonies cease to be free means when they are either demanded of us as necessary or are made sinful to our conscience. For in this case it is by no means a question of an indifferent ceremony (about which to begin a dispute would, of course, be a great disgrace to an understanding Christian), but then it is a matter of nothing less than the assertion or denial of the truth, especially of the important article of Christian freedom. Before a Christian should give way in such a case, especially to the obvious enemies of the truth, or even to the false brethren, even in the otherwise most innocent and slightest things, he must rather let everything pass over him. This is taught to us in the Scriptures by word and example. Scripture teaches us this by word and by example. First of all, St. Paul writes: "Let no one, therefore, make you conscientious about food or drink, or about certain holidays, or new moons, or Sabbaths. Let no man shift your aim, who walketh after his own choice in the humility and spirituality of angels.... If then ye are dead with Christ unto the statutes of the world, why are ye entangled with statutes, as though ye lived in the world? Who say, Thou shalt not touch that, thou shalt not taste that, thou shalt not touch that, which is

yet all is consumed under hands, and is men-

and doctrine." (Col. 2, 16 - 22.) Further: "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke. Behold, I Paul say unto you: Where you are circumcised, Christ is of no use to you." (Gal. 5:1, 2.) Paul also confirmed this teaching by his example. For although who, under other circumstances, in which the jewel of pure doctrine was not thereby endangered, yielded for the sake of the weak, as we have heard above, and had Timothy circumcised, he, on the other hand, would not have Titus circumcised at all; the apostle gives the reason for this changed course of action in the words: "For when certain false brethren had entered in with us, and crept in beside, to search out our liberty which we have in Christ Jesus, that they might take us captive, we departed not one hour from them to be subjects, that the truth of the gospel might be known by them.

would consist of you." (Gal. 2,3 - 5.) According to this it is said in our symbols following-

We also believe, teach and confess that at the time of the confession, when the enemies of God's word were trying to suppress the pure teaching of the holy gospel, the whole church of God, indeed every Christian - man, especially the ministers of the word. We also believe, teach and confess that at the time of the confession, when the enemies of God's Word seek to suppress the pure teaching of the Holy Gospel, the whole church of God, indeed every Christian man, but especially the ministers of the Word, as the rulers of the church

The Lord said that the people of God, by the word of God, are obligated to freely confess the doctrine and all that belongs to the whole religion, not only in word, but also in deed and work, and that in this case, even in such matters, the adversaries should not give way, nor should they suffer the enemies to force them to do so, in order to weaken the right worship of God and to plant and confirm idolatry by force or deceit, as it is written in Galatians 5:1. 5, 1. item Gal. 2, 4. 5. and in the same place Paul speaks of circumcision, which was a free means at that time (1 Cor. 7, 18.) and was also used by Paul in spiritual freedom. Acts 16:3 But since the false apostles required and abused circumcision to confirm their false doctrine, as if the works of the law were necessary for righteousness and salvation, Paul says that he did not want to depart for an hour, so that the truth of the gospel would stand. So Paul gives way and yields to the weak in food and time, or days. Rom. 14, 6. But to the false apostles, who wanted to put these things on the consciences as necessary things, he will not yield even in these things that are free in himself. Col. 2, 16. and since Peter and Barnabas gave way in such a case, Paul punished them publicly, as they did not walk according to the truth of the gospel. Gal. 2, 14. For here it is no longer about the outward things.

To do means, which by their nature and essence are and remain free for themselves and therefore may not suffer any commandment or prohibition to use or to refrain from using them, but it is 1. to do for the high article of our Christian faith, as the apostle testifies, Gal. 2, 5. "That the truth of the gospel may stand," which is obscured and perverted by such compulsion or commandment, because such means are then either publicly required for the confirmation of false doctrine, superstition, and idolatry, and for the suppression of pure doctrine and Christian liberty, or are misused and thus received by the adversaries. Likewise 2. is also to be

The Holy Spirit, through the mouth of the Holy Spirit, is the source of the Christian freedom. by the mouth of the holy apostle. Apostle to his churches, as we have now heard." (Concordf. Wiederh. Art. 10.) According to this, it is obvious that a Lutheran preacher abolishes the old ceremonies of his church and accepts the ceremonies of false believers in their place, because the false believers make their ceremonies the conscience of the Lutherans and condemn them as sinful, superstitious, idolatrous, papist, and because they consider their ceremonies (like the Reformed, for example, the breaking of bread) to be a sin. Because they declare their ceremonies (like the Reformed, for example, the breaking of bread) to be the only right ones and demand them as necessary, such a preacher denies the important article of Christian liberty, allows himself to be caught again under an Old Testament servile yoke, and

thus denies Christ Himself, who bought our freedom at a high price. Here it does not help that such a preacher has the good opinion to want to spare the weak by his procedure; for the sake of the weak, the truth cannot give way or the purity of the teaching be endangered, rather everything must give way to the truth of God. Therefore Luther writes, among other things: "Listen, my brother, you know that in Christian liberty, as in any article of faith, we are to leave life and limb . . . It is necessary for you to confess and maintain Christian liberty, and not allow the devil to make a commandment, prohibition, sin or conscience, where God does not want any. But where you allow such sin, there is no Christ to take it away. For with such a conscience, one denies the right Christ, who takes away all sin. Therefore you see how in these small things there is no small danger, if one thereby wants to have a conscience. Further: "Where one wants to make commandment, prohibition, sin, good works, conscience and danger, since God wants to have freedom, and neither gives nor gives anything, you must hold firm over such freedom, and always do the contradiction, until you keep the freedom." (Scripture of the Heavenly Prophets. L. W. XX. 278.) Here a Lutheran preacher has what he must do if he wants to remain faithful to his church.

(To be continued.)  
(Correspondence.)

### **The Norwegians in Wisconsin.**

Mr. Redacteur!

The last number of the "Luth.Paniers" (Luth. Standard) published at Columbus, Ohio, brings a noteworthy essay on the Norwegians in Wisconsin, the contents of which I would like to call to the attention of your readers. - —

As much as is evident from this essay, in the two or three years recently elapsed about twenty thousand Norwegians have migrated to Wisconsin, settled in the southern counties of that state, and of whom probably the majority have found employment in the mines. According to the report in the Standard, these people seem to have had no pastor of their tongue and confession, and to have received a preacher only in 1845 in the person of Gustav Unonius, ordained by the (Anglican) Bishop Dr. Kemper. This first attempt at proselytizing seems to have been followed by a second one, initiated by the Presbyterians, who at present have a young Norwegian who was converted by reading a paper of the American Tract Society. Tractat- Gesellschaft (?), in their seminary at Beloit, Wisconsin, in order to use him as a missionary among his countrymen. It would not surprise the writer of this in the least if also the always ready Methodists and Baptists, whose missions (?) to Stockholm and Copenhagen have faltered, would send missionaries to Wisconsin to add to the Swedish Anglican and Swedish Presbyterian congregations a Swedish Methodist congregation and a congregation of Swedish baptized believers. No one seems to have thought about the formation of a Swedish Lutheran congregation, and yet the sacred duty of sending a missionary to the abandoned Norwegian brethren should be closest to our hearts. In this communication of the Standard lies a not undeserved reproach for our Lutheran Zion, whose sad discord has so far made any cooperation in the so important native mission field impossible: but also at the same time a strong call to action before it is too late. Do we want to wait until our Scandinavian co-religionists have given up their confessional writings, their old church rite, and their patriotic reminiscences? No other confession can do the work of gathering and uniting these scattered sheep of Israel with such success. In just appreciation of this fact, the synod of East-Palatinate, which is connected with the so-called Gen. Synod, at its last meeting in Milton, in October of this year, decided to take active care of the Norwegians in Wisconsin, and we may expect to find in the "Lutheran Observer" the report of the missionary delegated by this Synod, together with the number of Norwegians already "converted" by him. - Should not the German Lutheran Synod of Missouri, both in its close connection with the European mother church and in its geographical location, find the occasion to take up vigorously the abandoned confessionals in Wisconsin? N.

### **Desperate end of a denier of the truth.**

It is known under what terrible agonies the Italian jurist Franzesco Spiera died, after he had renounced the Protestant religion, of whose truth he had been convinced in his conscience, and had professed the Roman Catholic religion. A side piece to this is the example of Dr. Moritz Krausen. He was a councilor of the Elector Albrecht of Mainz and Archbishop of Magdeburg, and in 1527 came to a lively conviction of the evangelical truth, and now also confessed it by word and deed. Although the archbishop had a

mandate issued that none of his subjects, as dear as his life would be to him, should approve Luther's teachings, Dr. Krause now respected Christ's command more highly and, despite the prohibition, took Holy Communion in both forms. Despite the prohibition, he took Holy Communion in both forms. Finally, however, when more and more confessors of high and low rank were partly executed and partly chased away for the sake of the truth, Krausen was so afraid that it would soon be his turn to be executed, that he recognized

He denied the truth again and, against his conscience, took Holy Communion under one form alone after the antichristian reversal. When, however, in spite of all persecutions, the evangelical truth received more and more confessors, and Krause had to see how many happily staked honor and property, even life and limb, on it for its sake, the denier's badly wounded conscience finally awoke. But it was in vain that he was exhorted to repentance, in vain that many precious divine promises of the forgiveness of all sins through Christ were held out to him, in vain that he was exhorted to sigh for mercy to his Savior and redeemer of sins; his answer was: "Awe of my sorrow, what have I done? I have denied Christ my Lord; therefore he is now no longer my mediator and intercessor, but he now stands before God the Father in heaven and accuses me to him, saying, "My Father, do not be merciful to this Moritz Krause and never again forgive him the sin of blasphemy and denial, so that he has denied me before the bishop." - In this state of complete despair he remained, and when one day he was left alone in his writing room, he was found lying on the floor, having been emptied by his own hand.- This is how Satan does it: first he blinds people into despising Christ as he hangs on the cross for them, and when they have done so, he whispers to them that he is now only their accuser and judge. First he says: kooeu,! (Sin!), then he calls: Vvoseveru,! (Continue!) and finally he thunders into the conscience: vesperu,! (Despair!) Oh, dear reader, never listen to his voice. But if you have perhaps already followed him, yes, if you have not only sinned, if you have even continued in it for a long time, then this is certainly terrible; but even then you should not think that there is no more help for you; oh, do not add to your sins the most terrible one, which is despair. The voice that tells you to despair is never the voice of God, but of Satan. Jesus accepts all, even the greatest sinners. Even you, when you come, will not be expelled.

Whether bki us sin is much. With God is much more grace, His hand to help has no goal, However great the harm;  
He alone is the faithful Shepherd, Who shall redeem Israel from all her sins.

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### Union.

The most far-reaching union was undoubtedly founded by the Emperor Alexander Severus, who, in addition to Orpheus (a pagan), also worshipped Abraham (the progenitor of the Jews) and Christ in his house chapel. This pagan ruler, who once united the three main religions of the world, should be called the grandfather of all unionists.

gM" Pastor D. Scherer sincerely thanks the congregation served by Past. Wyneken for the 25 Thaler with which the latter supported the "Zion's congregation" in Carmcl.

Paid:

1. year. past. Crämer.
2. " the same.

3. " the same (8 Er.) and Mr. Past. Becker, Dr. Haynel, Past. Husmann, Past. Jensen, H. W. Succop, S. Weymar.

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**Printed by Weber and Olshausen.**

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**Confession Registration.**

A sketch according to nature. \*) By W. Löhe.

**First interview.**

Balthasar. Good afternoon, Father.

Priest. Good day, Balthasar, what do you want?

B. I want to register by Saturday for confession and by Sunday for communion.

Why do you want to go to communion now?

B. Why? Yes, I think it is time again?

How so? Is it always Advent time for you?

B. Yes, my people knew no other way than to go to communion on Pentecost and Christmas Day or Advent. And that's how I hold it too.

So you are going for the sake of custom?

B. Yes, what? I don't go along with the fashion, as many do now, that they only go once a year.

You are right to do so, B., but you are not right to go only for the sake of custom. Tell me, what do you do in confession?

B. Yes, I mean, that's when you recognize and confess your sins.

Well, you have to know your sins beforehand, so that you can confess them in confession; that is, you have to know beforehand where the shoe pinches you, so that you can tell and complain to God about your distress and damage and seek help for it; for confessing one's sin means nothing else than telling and admitting one's sin to God. But why do you have to confess your sins in confession?

B. That they are forgiven.

Pf. right; as David says in the 32nd Pf:

Note: if I call this a sketch or drawing according to nature, it is not because of this that individual, certain, persons are abconterfeit; but with one many and some at once, the sense is abconterfeit, which is found in many. But I share it as proof for the priests that it works with the confession and that there is a blessing in it that they should not let out of their hands; and as a mirror for those who are affected by it, so that they may recognize how good or bad they are, or what kind of people are better before God and man than they are.

"Since I wanted to keep it quiet, my bones pined away -

B. - "by my daily weeping; for thy hand was heavy upon me day and night, that my sap dried up, as it drieth in summer, sela."

You see, he testified that he had found no peace and no rest as long as he concealed his sin, as long as he did not confess it to God. But now he continues: "Therefore I confess my sin to you, and -

B. - "And do not conceal my iniquity. I said: I will confess my transgression to the LORD.

Pf. u. B. (at the same time)- you forgave me the iniquity of my sin, Sela."

So whoever does not confess his sin, it will not be forgiven. But will all their sins be forgiven if they confess them in confession?

B. You have to be serious.

Pf. But if you're serious?

B. I think if he is sorry for his sins when he repents.

Pf. Quite right. But now tell me, B., are you sorry for your sins just once at Pentecost and around Christmas, and never otherwise? Or if you went to communion every time on Pentecost and around Christmas, did your sins really weigh you down?

B. Mr. Pf., - I do not dare to say that.

And if you say so, I would tell you that it is not true; you are lying to yourself and to me. It is not possible for one who goes to communion for the sake of custom to go with a penitent and contrite heart. But whoever confesses his sins without heartfelt repentance, has he confessed them in truth and will he receive forgiveness?

B. Probably not, if it follows the 32nd Psalm.

And this will certainly follow; but whoever does not receive forgiveness of sins can enjoy Holy Communion worthily and as a blessing. Can he enjoy Holy Communion worthily and as a blessing?

B. Of course, it will be nothing.

Now think, B., how often you have already enjoyed it unworthily! Do you want to go like that again now?

B. No, Father, I want to repent of my sins. Otherwise, you just haven't thought about it that way. Just think about it now. But if you repent of your sins now, will you surely receive forgiveness?

B. I hope so.

What is your hope?

B. To God.

But do you not know that God is righteous, and forgives each one according to his works and according to the fruit of his being? are your sins good works? good fruit? and if God forgives you according to them, how will you be forgiven?

B. God is also merciful.

But not at the expense of his righteousness. Are you then worthy that he should forgive your sins?

B. No one will be able to say that!

Now then, how can you hope that God will forgive your sin?

B. I don't know, Mr. Pf.

Can't you think of anyone through whom you could get it?

B. (glares at him.) No, Father. Tell me.

Do you know the interpretation of the second article? "I believe that Jesus Christ -

B. - truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, be my Lord -.

Pf. Pay attention, here it comes -

B. "The lost and damned man - me.

Pf. "Redeemed, purchased and won from all sins , from death and from the power of the devil." So who has redeemed you from all sins?

B. JEsus Christ.

So through whom can you obtain forgiveness of sins?

B. Through Jesus Christ.

Pf. Why through the?

B. Because He has redeemed me.

With what has He redeemed you?

B. "Not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death."

- —

See, it cost Him so much to give you

He allowed Himself to be martyred for you on the cross, and you thank Him so little that it no longer even occurs to you, not even where you need Him the most, where it is about the forgiveness of your sins.

B. Yes, Mr. Pf., otherwise you weren't taught that way, you weren't told that way.

You have learned the second article, but you have never considered it, and you have not taken to heart what you have learned: that is the error. Now look! So often you have gone to the Lord's Supper without repentance, without faith in the Lord Christ, because it did not even occur to you that you needed Him, whose body and blood you were supposed to receive in the Lord's Supper for the forgiveness of your sins. See to it that you do better this time.

B. I do, Father. I wish I had been told this earlier.

See, therefore it is good that you came to me and registered yourself. Now think about the matter further, and ask God to light the right light for you and to give you a rich blessing in His Holy Communion. Holy Communion.

B. I will, Father. Thank you for telling me so.

Adje, B., the best thanks is when you let my words bear fruit in your heart.

B. If it is God's will!

#### **Second interview.**

Margaretha. I would like to go to confession.

Priest. That's right, why do you want to?

M. That I confess my sins.

Do you also have sins?

M. We are all sinners and lack the glory that we should have in God.

Do you also know your sins?

M. One has knowing and unknowing.

But you have to know the knowing ones, otherwise they wouldn't be knowing ones; do you know them?

M. I have never done anything wrong, and no one can accuse me of anything.

Pf. So you have no sin?

M. No one is without sin; I do not say that I have no sin; one sins often, one does not even know it.

And yet you say that you have never done anything wrong. Do you not know what the apostle John says: "He who commits sin also commits wrong, and sin is wrong." If you admit that you have sinned, how can you say that you have never done anything wrong?

M. I am not so learned that I can answer all questions at once, and I can't make as much of a fuss as some, but maybe that's why I'm so good.

It does not depend on scholarship and knowledge here, M., much less will lining up help one anything; for we stand-

here before God, who tastes hearts and kidneys; therefore, this is a matter of sincere repentance of your sins.

M. O, my sins are just not that many.

That will not justify you, M.; you know what James says: "If anyone keeps the whole law, and sins in one, he is wholly guilty. And who do you think is a better Christian who has few sins in himself, or who has many?"

M. (I just think that a true Christian is pious and does nothing wrong, and therefore he cannot find many sins in himself.

Pf. I mean, David and the apostle Paul were pious people and more pious than you and me, don't you think?

M. Yes, certainly first!

And yet one of them says: "Who can notice how often he misses! Forgive me even the hidden faults." "My sins pass over my head, like a heavy burden they have become too heavy for me." And one: "I am carnal and sold under sin. I know that in me, that is, in my flesh, dwells no good thing." So they must have found more sins in themselves than you, and yet they were more pious, yes, precisely because of that they were more pious. Therefore I say to you: the better the Christian, the greater the sinner.

M. Hm!

Who do you think knows your heart better, God or you?



M. Good God.

And he saith, The imagination of man's heart is evil from his youth. Of him it is written, "God looketh from heaven on the children of men, to see if any man have understanding, and seek after God: but they are all gone astray, and have become all unrighteous; there is none that doeth good, not one." Now you also have a human heart and are a human child, so what the holy and all-knowing God says here will also apply to you and your heart, and even if you have not yet perceived it in yourself, you should still believe God and humble yourself and recognize that this alone is enough to condemn you, that you have not yet recognized your sin at all and in the self-righteousness of your heart have defiantly and recklessly disregarded God's word and testimony. For if you had taken God's word to heart better and paid more attention to the thoughts of your heart, your sinfulness would not have been condemned. Your ruin has long since been revealed to you. But the fact that you have not done this until now is sin enough to condemn you.

M. Well, I just have to be damned in God's name.

You think I am doing too much for you; do you believe what is written in the catechism?

M. I couldn't believe it! You always think that you don't believe anything.

You must also believe that you are condemned and lost because of your sins. because this is written in the catechism and you have already known it often enough from your catechism, but you have never thought about it and - don't let it bother you, because it is true - therefore you have never believed it. You will still be able to read the second article together with the interpretation, where it says: I believe that Jesus Christ, true God 2c. 2c. is my Lord, who - now what is it called?

M. Who redeemed me lost and damned man, acquired and won-.

Pf. It's okay. Did you hear what you said? Why do you call Dick a lost and damned person? Because you must know from the ten commandments that precede (if you consider them seriously and are sincere) that you have not kept any of them, as you should, and because of that you are under God's wrath and curse.

M. You just do what you can.

And he thinks that is the end of it, and does not realize that he condemns himself all the more. For those who deal with the works of the law are under the curse, as Paul says in Galatians 3: "For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Now you cannot say that you abide in all, all these things, otherwise you would be without sin, so you are under the curse; but you still go about with the works of the law, that is, you still want to be justified by your works, because men cannot accuse you of anything wrong, as you claim, and yet you deceive yourself that you must remain under the curse.

M. O, I also believe that the Lord Christ died for us.

You would like to make him your emergency helper, but he will not accept you.

M. Why not me afterwards? Am I really that bad?

No, you are too good. For he says, "I have come to heal the sick and not the strong; I have come to make sinners blessed and not the righteous;" but you are strong, you feel nothing less than sick in your soul; you are righteous, and though you admit that you are a sinner, you are by no means a poor, a needy, a lost sinner, and he has come to seek that which is lost. You do not want to have your feet washed by Him, because you think you do not need it; the dirt with which you have defiled yourself in your conduct is not worth talking about: therefore you have no part in Him.

M. For what did I go to the Lord's Supper, but to partake of Him?

Dear Margaret), Holy Communion is only for sinners. Holy Communion is instituted only for sinners, don't forget, for poor penitent sinners who recognize and feel their sin and are hungry and thirsty for God's grace. That's why everyone is told: For your sins broken, - for your sins forgiven, - for your sins forgiven.

sen. Can these be small, insignificant sins, for the sake of which the body of the Son of God had to be broken, his so holy, precious blood had to be shed? If you consider your sin small, you consider God's grace and forgiveness small; if you want to justify yourself, you rob the Lord of what is his. Your self-righteousness is your greatest sin, and if you persist in it, you turn the blessing of the Lord's Supper into a curse for yourself.

M. I think, Father, I want a blessing as well as another.

You must also repent, as well as any other sinner who wants forgiveness. Margareth, you do not believe me in everything I say to you; then at least accept good counsel. Let God be the arbiter between me and you, and say to Him: Dear God, so and so speaks my priest, and always wants to make me a great sinner. I beg you, dear Father, show me from your words whether it is really so, whether he is right. Search me and find out my heart, test me and find out how I mean it, and see if I am from an evil way, and guide me in the eternal way! Amen. Pray to God daily and especially in these days before you go to Holy Communion. Then He will surely help you to the right knowledge. Do you want that?

M. I can do that.

Go then and do it; and God be with your spirit!

M. Avje, priest!

(Conclusion follows.)

## Does Old Lutheranism Lead to Rome? (Continued.)

4.) We now come to the last case, one that is particularly noteworthy in our time, in which the acceptance or rejection of an otherwise indifferent ceremony is not indifferent. It is this: if by one or the other one gives the appearance as if one had given way to the opponents of the pure doctrine, as if one had become one with them, or as if one made no essential difference between the orthodox and the false believers. The sacred duty to proceed with the utmost caution in the use of one's freedom in this case is based, among other things, on the following passages of Scripture. Scripture: 2 Cor. 6:14 "Do not pull on a strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? - Therefore come out from among them and separate yourselves, says the Lord." Rom. 16, 17. "Now I exhort you, brethren, that ye take heed to them which cause division and dissension beside the doctrine which ye have learned, and depart from them." But compare this with 1 Thessal. 5, 22. "Avoid all evil appearances." Now, according to These pronouncements of the Holy Spirit. If the orthodox break off fellowship with the unbelievers and false believers, separate themselves from them and depart from them, and thus, according to the last passage, also avoid the appearance of fellowship between them, then those who adopt such ceremonies that are peculiar to the false believers, that have become, as it were, the badges of certain sects, their shibboleth, (Judges 12:4-6) are obviously acting contrary to God's word. 12, 4-6.), ceremonies by which the false believers want to confess and express certain errors by deed: for thereby the members of the orthodox church give the appearance as if they had united (unirt) with the false believers, as if they had become one with them, as if they had given up the rejection of false doctrine, and as if they had now become one church body with the adversaries of the pure doctrine. Therefore, our ecclesiastical symbols also point to this case, when they say, among other things: "Just as among the right, free adiaphora or middle things, such ceremonies should not be counted that have the appearance, or, in order to avoid persecution, want to give the appearance, as if our religion were not far from the papist (or another false-believing religion), or were not highly opposed to us: Or if such ceremonies were meant, required, or accepted, as if by them and thereby both repugnant religions were compared (*in unam redactae*), and became one corpus, or (*cum periculum est*) again an accession to the papacy and a deviation from the pure doctrine of the Gospel and true religion should take place, or leisurely from it. For in this case it should and must apply what Paul writes in 2 Cor. 6, 14, 17: "Do not pull on the yoke of others; what fellowship has light with darkness? Therefore come out from among them and separate yourselves, says the Lord."" (Concordia formula. Repetition. Art. 10.) Not to be overlooked here is the following expression of the Apology: "The Christian church does not stand alone in company of outward signs (*exdarnarum rerum ac rituum, sicut aliae politae*), but stands especially in fellowship inwardly of the eternal goods in

the heart, as of the Holy Spirit, of faith, of fear, of the Holy Spirit, of the Holy Spirit, of the Holy Spirit, of the Holy Spirit, of the Holy Spirit, and of the Holy Spirit. Spirit, faith, fear and love of God." (Art. 7.) Hereby the Apology not indistinctly indicates that even the external ceremonies are not to be entirely excluded from the things in which the true church has fellowship among itself.

If we now apply the doctrine of ceremonies, as we have here set it forth from God's Word and the symbols of our church, to our present circumstances here, it will not be difficult to say what is to be said in reply to the charge that we, who are honored with the name of Old Lutherans, are not using the ceremonies publicly confessed by the Lutheran church.

The aim was to restrict freedom and to reintroduce a papist ceremonial constraint.

We do not deny it, we are anxious to keep the outward service, as the old Lutheran church has kept it for **centuries**, in its characteristic parts and to make our congregations agree to it; we do not deny it, we are also of the mind, however, not to conform under any condition to the other ecclesiastical communities, such as the Reformed, Methodist and others, We do not deny that we are of the mind to conform under no condition to other ecclesiastical communities, such as the Reformed, Methodist, etc., in their peculiar ceremonies; we do, however, think that those are not faithful Lutherans who, in the present time and under the conditions here, drop all the distinctive ceremonies of our church and adopt in their place those of the foreign ecclesiastical communities. We do this, however, not because we believe, as the papists do, that any ceremony introduced by men is necessary for the truth of the church itself, or that we do not have the power under any circumstances to use any innocent ceremony whatsoever: Rather, we act in this way because we do not allow ourselves to be deprived of our freedom in the ceremonies, do not deny any truth, especially not the important article of Christian freedom, but rather confess it in deed, do not anger the weak, do not confirm false doctrine or strengthen anyone in it, even by the seemingly most innocent act, and also want to avoid the slightest appearance that we are in league with the opponents of our Lutheran church and its doctrine, and that we have merged with them into one church, with all diligence. This is what we want and what we are fighting about, but by no means the ceremonies themselves, the use or abolition of which we too, under other circumstances, consider and declare to be absolutely free with all our hearts. Those who oppose our procedure with the Lutheran confession of the freedom of the ceremonies, therefore, make a mockery of us, since there is no disagreement about the fact that these things are free in themselves. The question at issue is rather this, whether even now such circumstances prevail under which, according to God's Word and the confessions of our church, we are not to yield even in certain middle matters. That we are now in such a case, however, is what we believe and what guides us in our proceedings.

From time immemorial, the Reformed have wanted to make it a conscience of the Lutheran Church that it has altars, images, crucifixes and the like in its churches, that it makes use of wafers or hosts and burning lights in the administration of Holy Communion, and that it recommends that the preachers say the words of institution of the Holy Sacrament in a kneeling manner. The Lutheran Church has altars, images, crucifixes and the like in its churches; it uses wafers or hosts and lighted candles in the administration of Holy Communion and recommends kneeling to receive this most holy sacrament; the preachers say the words of institution of Holy Communion, the intonation, and the words of the Eucharist. The preachers are to sing the words of the institution of the Holy Supper, the intonations, the collects and the Aaronic blessing at the altar, and the sign of the holy sacrament is to be used at baptism, consecration, blessing, absolution and copulation.

Creuzes is made that one bows at the mention of the name JEsu 2c. On the other hand, the Reformed have insisted on the use of ordinary bread as indispensable for the proper celebration of Holy Communion. On the other hand, the reformers insisted on using ordinary bread, breaking it, and giving the bread and the cup into the hands of the communicants as indispensable for the proper celebration of Holy Communion 2c. Precisely because of this, however, that one wanted to make this a sin for the Lutheran church, partly as superstitious, papist and idolatrous, and partly as necessary, the Lutheran church has not yielded an hour to its opponents in this, but has retained it in defiance of the false conscience-makers, so that the important article of Christian freedom would not be obscured and that it would not lose it. But has it become different now? Are not the most innocent ceremonies of the Lutheran church still being made into remnants of the Pabstacy, from which one should finally purify oneself? Do not even the false brethren in our own church now insist on this, because they see that the dress of the old Lutheran service does not fit their enthusiastic Methodist spiritual drift? - Apart from the fact that we should guard it all the more carefully and jealously for the sake of the now prevailing false spirituality and arrogance with which one exalts oneself above the simplicity of our fathers, we would also obviously shamefully deny our Christian freedom if we gave way to our adversaries and the false brethren in their insistence on those things. What a doctrine, what concepts of Christian freedom we would thereby bring into the hearts of many baptizing Christians and help to confirm in them! It is clear that it is our duty, even now and here, to bear witness to the fact that a true Christian should not let men make him sin and give him commandments, where God does not make sin and God does not give commandments. No one is allowed to say: I am in circumstances in which I, for my part, do not have such an inducement. We answer: If you want to be a servant of the Lutheran church and if your congregation really wants to be a part of it, you and your congregation must not be content to do what would be right and beneficial for the narrow circle of your congregation if it stood independently, but you are obligated as a member of the whole to act in awareness of your connection with the whole church. Are you aware of your right to If you are vividly aware of your membership in the Lutheran church, the thought must be in your mind when you act: What concerns the church also concerns me; its struggles are my struggles; what the church does, I do with it; what I do, the church does with me; if the church is tempted, I am also tempted; if one is after one of the church's goods, I am also after it; by which the church would be denied, by which I would also be denied. "If one member suffers, all suffer members with." 1 Cor. 12, 26. Whoever, of course, is not in the living consciousness of being a member of the great whole of the church will not understand this. - —

It would be a different situation, by the way, if the Lutheran Church of America had remained pure in doctrine, and only its ceremonies had fallen over time because of changed circumstances, then it would be folly to insist on the reintroduction of the fallen ceremonies: But let us consider how here most Lutherans first abandoned the Lutheran doctrine and accepted the Reformed and Methodist, and then also introduced the ceremonies of the latter instead of the old Lutheran ones; let us consider how the old doctrine disappeared hand in hand with the old customs, but the new doctrine entered our church at the same pace as the new customs; Finally, let us consider how in most of the congregations that call themselves Lutheran here, nothing but the name has been retained, but the union has already been actually introduced, in that the preachers (to mention only this) have accepted Reformed people as members of their congregations, even if they want to remain so, partly out of concern for their bellies, partly out of complete indifference to religion: - Must we not recognize it as the most sacred duty of a faithful servant of the Lutheran Church and of a congregation of that name, especially now and here, that it visibly distinguish itself from the apostate congregations, even by its outward worship, and publicly and decisively renounce them? Must we not consider it our most sacred duty, as faithful sons of our church, to carefully avoid even the slightest appearance as if we too belonged to the great party of those, or as if we approved of, or abhorred, those who have become apostates?

Do we not wholeheartedly condemn the nature and activities of those who are unfaithful to the Lutheran Church here, who have already become members of another church, and yet hypocritically want to bear the Lutheran name? Must we not consider it our most sacred duty to take serious care that we do not, either by words or deeds, make ourselves theatrical to the godless church and religious mongering that is becoming more and more prevalent here among the name Lutherans? Summa Summarum: Has it ever been necessary in any country for a Lutheran congregation, which does not want to bear its name for appearance and ridicule, to remain with the confessional ceremonies of our church and to beware of adopting reformed and similar ceremonies - is it not then now, in this time of more than Babylonian

confusion, and especially here in America, in this land of sects and indifferentism?

(To be continued.)

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### **Jesuitism.**

When the reformed preacher Drabitus von Leidnicz, an 83-year-old old man, was accused of being a heretic

When Drabitus was to be executed, the Jesuits told him that they would keep him alive if he recanted. Drabitus did so and was nevertheless put to death. When he reminded the Jesuits of their promise when the execution was about to take place, he received the answer: they had understood this about eternal life!

**Old Mathesti's exhortation to fine listeners to remain steadfast in Luther's teaching.**

So I exhort you today, dear friends, to persevere in this man's teaching, testimony and truthful prophecy and explanation of the Scriptures, and to persevere with the sings until your end, and besides this to give thanks to God, who sent us this chosen instrument at the last time and preserved him against all gates of hell in these lands and in his proper profession until 29 years from now, and do not let the rogues and thumbler turn you away from his confession and mislead you, who today would like to dampen and destroy the man's reputation, office and confession. Through this man and his fellow helpers, God has blessed the blessed doctrine at Wittenberg, has driven it, and has let it burn and burn through pure and superfine; beware of veins that want to add something new to the silver and slap false images on it. For there are many swift, sharp and pointed heads, and the world is lecherous and froward, therefore I warn you, my parishioners, as a member of the schools and citizens of the churches of Wittenberg, and of this Doctoris and his most beloved friend, Mr. Philippi, grateful pupil, and your proper old parish, you should not let yourselves be swayed and weighed by all kinds of wind, and be led away from the word of the Lord Christ, and let his faithful servants be suspected by you in this church and school. In this wicked world there are many chatterers, many book-writers, many sneaks who let themselves be heard and bragged about in English clarity with flattery and gibberish. Stick to what you have learned and do not let the words of the prophets and apostles, which God had interpreted at Wittenberg, be twisted out of your hands or torn out of your hearts and suffer, for there is seldom a better reeve and doctor afterward.

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### **Power of the fair.**

The minister Cardinal Richelieu once asked his confessor: how many masses would be necessary to pull a soul out of purgatory? And since the latter could not answer him, the former said: "I know it very well: one needs as much for this as one needs snowballs to heat an oven with them.

**Paid.**

2nd year Mr. Ellinger, Mr. Faude, Mr. Leonhardt.

2nd half of the 2nd year. Mr. Chr. Horn.

t. "3rd year, Messrs. Chr. Horn, Leonhardt, H. Steurwald.

3. Jahrg, the Hrn. Past. Brohm. (10 Er.), Past. Bürger, Ellinger. EverS, C. Jungt. F. Träger, Past. Traut" mann, H. Wollter, Past. Jsensee, I. Mayers.

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**Printed by Weber and Olshausen.**

**Confession Registration.**

A sketch according to nature.

By W. Löhe.  
(Conclusion.)

**Third call.**

Kaspar. You will think what I want again.

Priest. Yes, of course, Kaspar, you were only there yesterday.

Casp. Father, I have not been able to sleep all night.

Pf. Why, Kaspar? did you miss something?

Casp. Physically nothing, but inwardly I am sick, in my poor soul I am sick.

Pf. How so? Yesterday you were still quite healthy and fair.

Casp. That's what's driving me again. I just want to tell you, I lied to you yesterday, I said I was getting along quite well with my mother; then you said: That should make me happy, Kaspar, for your sake and for the sake of your mother, because it is written: A father's blessing builds a child's house, but a mother's curse tears it down. Your mother is a widow and she has no one else but you, you said, every tear she weeps over you will burn like fire on your soul, and God will count them all. But every tear of joy she sheds over you will be a ssgensthan on your head, and God will count them too.- I still remember everything you said, and it's all true, but that I always got along quite well with my mother is not true.

Well, I am glad, Kaspar, that you are sincere now, I also knew very well that you were not sincere yesterday.

Kasp. No, Father, I treated my mother badly, she was allowed to say almost nothing if she didn't want to hear something rude from me; she had to cook what I liked, and if she didn't, I kept my mouth shut all day; and when the meat was on the table, I took it for myself and divided it up and kept the best for myself, but what I didn't like, I left for my mother. And how once

When the herbalist came to the house and said that it was certainly a topsy-turvy world, I immediately showed him where the carpenter had made the hole, and if he had not left immediately, the herb bowl would have flown at his head. My mother has said nothing but sighs, she has said nothing but sighs for a long time; but tonight all her sighs have fallen on my heart at once and have almost squeezed the heart out of me. I have no more peace.

But what do you want to do now, Kaspar?

Kasp. Yes, Father, that's why I've come here again, so that you can tell me what I should do to find peace?

First of all, you must confess your sins to God and ask Him to forgive them for Christ's sake.

Casp. Father, that's what I did. I sighed incessantly last night: O, dear God, forgive me my sins, forgive me that I have treated my poor mother so roughly! O dear Lord Jesus Christ, wash me well from my iniquity and cleanse me from my sin, accept me also, and let one of your drops of blood come to me, just one, I have always sighed, just one! - —

That is right, Casp, but now you must also go and make amends to your mother.

Casp. That's what I did this morning; I couldn't have eaten. When she brought in the soup, I shook her hand and said, "Mother, forgive my rudeness, I want to be different. But that was all I could say, and she said nothing except: O Kaspar, God be with you! All shall be forgiven by me. And tears ran down everyone's cheeks as we ate the soup so quietly together.

Pf. But if it only lasts now.

Casp. It will last. God knows that I am very serious, I will carry my mother on my hands from now on, I will do as much as I can. Oh, if only I knew that God has forgiven me for my sins.

You have made them known to him, Kaspar, and it is written: "Then I said, 'I am not going to kill you. I will confess my transgression to the Lord. You forgave me the iniquity of my sins. Sela.'" You have taken refuge in the right and only guarantor and advocate; there can be no lack of it.

Casp. Oh, Father, it's not just my mother. I have many other sins. I am a good-for-nothing person, I have transgressed all the commandments in thought, word and deed.

The Lord Jesus became the propitiation for our sins, and not only for our sins, but also for the sins of the whole world, including yours, as many and as great as they may be.

Casp. Oh, if I knew that for sure!

Do you remember the words of the Office of the Keys?

Casp. Yes, I know: "The Lord Jesus blew up his disciples and said to them: Receive the Holy Spirit. Whose soever sins ye forgive, they are forgiven them; and whose soever sins ye retain, they are retained."

Pf. Well, what is it?

Casp. I believe what the appointed servants of Christ do to us out of His divine command, especially when they exclude public and impenitent sinners from the Christian community.

Pf. and Casp. (at the same time) - and release those who repent of their sins and want to amend, so **that everything is as strong and certain in heaven as if our dear Lord Christ himself had done it.**

Pf. Do you really believe what you said there?

Casp. Yes, Father, I believe that.

Well, I am also a called servant of Christ and I say to you by command and in the name of Jesus: Your sins are forgiven. Go, my son, and sin no more. And tomorrow I will absolve you publicly in confession, and when you hear it, take it as if it were only for you, as it is now, and be sure that it also applies in heaven.

Casp. I thank you, Father, I thank you. (He shakes hands with him, bursts into tears and goes out).

**Collection of statements about Dr. M. Luther's person, teachings, writings and deeds by people from all kinds of backgrounds**

**Religions**

**I. From Lutherans.**

D. J. Brentius (died as Lutheran provost in 1570 at Stuttgart):

Luther alone lives in his writings, we all, counting against him, are as dead letters. I want to say what is of the thing. Whatever state of human life I turn my eyes to, I see the benefits that God has graciously demonstrated to us through Luther. That in the churches the ungodly nature has been eradicated, while the law and the gospel, that is, the entire doctrine necessary for salvation, have been truly explained, and the holy sacraments have been distributed. The fact that the law and the gospel have been eradicated, that is, the entire doctrine necessary for salvation has been truly explained, the holy sacraments have been administered, the name of God has been truly invoked, and the psalms have been usefully sung, is a special blessing of God, contrary to the will of all papists and minsters, and has been communicated to us by Luther. That in the schools the obscene, ungodly dreams of the Sophists are thrown away, while the Holy Scriptures are taught. We have to thank God for this through the ministry of Luther. If you wield the sword rightly in the secular state of government with a good conscience, you must attribute this to the doctrine which Luther has declared of the secular state of government. What trouble, what confusion of mind should you not encounter in the household, either in marriage, or agriculture, or handicrafts, or merchandising, or other household business, not only those that require sour work, but also somewhat more freely pursued, if you are not well instructed in the doctrine which Luther, the faithful servant of Christ, has explained with great skill. Finally, when you look at either our common nature or each one's own, we see the good deeds that the Son of God graciously graced us with through Luther. (See: Brentii exhortation to read the books of Luther with diligence).

Dr. Hier. Weiler (was for a time informant of the Kinder Lutheri and died as school inspector at Freiberg in 1572):

For this reason, I advise and admonish all pious, godly pastors or church teachers not to depart one hair's breadth from the writings and ceremonies of the man of God. For there is no doubt that all those who want to be above Dr. Luther with understanding and experience by writing and despise his writings are true apostate mamelukes and erroneous fluttering spirits, and we have many examples of this before our eyes. Luther is far more than such people, inexperienced in spiritual disputes, think he is. For in spirit, power, wisdom, skill and experience he was equal to the most distinguished prophets and apostles. First of all, he taught the pure doctrine

of the Gospel has again brought to light. Secondly, he attacked the Roman pope, against whom no one was allowed to make the slightest noise, and he alone, without the slightest help or protection of all men, was allowed to rebel and sit down against him, whereby he awakened and stirred up all kings and princes, and even all the gates of hell against him, which he truly could not have done without a prophetic spirit in him. He truly could not have done this if he did not have a prophetic spirit, special strength, magnanimity and power of faith, which, as we read, was in the prophet Elijah; that I may truly and justly call him the third Eliam, who is to come shortly before the last day and set all things right. And he did not learn this from the Scriptures alone. Not only has he learned this from the Holy Scriptures, but the great persecutions and temptations have been his teachers and masters, and just as another prophet and apostle once bore the marks and wounds of our Lord Jesus Christ on his own body, so Luther has truly done it for good. I can be a witness to this, as I have seen and observed his inner life with constant diligence, and have truly been his table companion for eight whole years. His manifold and diverse temptations, quarrels and struggles have often moved him to desire with all his heart to depart and be with Christ, and he has often said that he would rather shed his blood for Christ's sake than be plagued with such deadly thoughts, the fiery and poisonous arrows of the devil. For this reason, he did not interpret the Scriptures with such a lazy, sleepy and secure mind and thoughts, as the great multitude of theologians are wont to do. Scripture. But I have noticed this diligently: as often as he wanted to let a useful and necessary letter go out, the devil had beaten him with his fists beforehand. The great tribulations and quarrels and fears drove him to look at the Scriptures a little more deeply and to consider



them. The great afflictions, strife, and anguish drove him to look at and consider the Scriptures more deeply than other interpreters and translators, and that he could point out and show right and certain remedies and consolation in the Holy Scriptures against all challenge and temptation. This is something that those who have not experienced such trials and tribulations and the anguish and distress of hell cannot do.

For this reason I warn and admonish all those who want to study theology that they make his books the most common and the most diligent by reading them constantly and diligently; For all theologians in their writing and preaching do not think me as cold who have not read Luther's books diligently day and night, and there is no danger that discord or division might arise in a country or city among the servants of the divine word if they read Luther's writings diligently and constantly all together and repeat them often. So you have, my dear Wolfgang, my judgment of Luther's, which I do not doubt, that it will be of great value to all those who

I will please you to proclaim Christ purely and truthfully. Be well in the Lord, and be strong and constant in the confession of the truth, and remember me in your prayers. Given at Freiberg, the Wednesdays after Oculi, in the year 1561.

Dr. Alberus (was last General Superintendent at Güstrow in Mecklenburg, died 1553):

Dr. Martin Luther was a man who could endure the wrath of God; no one could pray and call upon God more diligently and earnestly; no one could comfort better; no one could preach better. He was a man without falsity, he resented liars and two-faced people, he loved sincerity, he hated miserliness, he was not proud, drunkenness and fornication were unknown to him. No anger was felt in him, except when he lay in the field with papists and enthusiasts, where one saw the Holy Spirit and not a man's anger. Spirit and not the wrath of a man. He had a fine, clear, brave face and hawk eyes and was a beautiful person with limbs. Item. He was a well-mannered, friendly, kind-hearted, serious, truthful, courageous, generous, free, cheerful man, able to keep moderation in all things, not speaking a vain word, terrible to the stiff-necked, comforting to the stupid. Whenever he was asked about the correct meaning of a saying in the Holy Scriptures, he was immediately ready to answer. He was soon ready with the answer. When he was asked for advice, he gave good counsel from the beginning, as if he had been thinking about it for a long time. He was not disruptive, he went on and on. He was not disruptive, he did not treat anyone sullenly, he gave friendly answers and good reports, he was not a mocker, but had compassion for simple-minded foolishness or ignorance, he gave gladly, lent gladly, served everyone gladly, both with advice and deeds, words and works.

Note: Alberus, who is speaking here, once asked Luther how one should preach before princes and great lords. Luther answered: as his name suggests, fine, silly and simple.

Urbanus Regius (last general superintendent of the Lüneburg lands, died at Celle in 1541):

Luther is such and such a great theologian that no age has had a similar one; for somehr I must curse the stupidity and presumption of the Carlstadtians, who flatter themselves as if they could be compared with Luther, whose shadow they do not reach with all their wisdom, so that they make themselves great. I have to say what I think: we all write and practice the Holy Scriptures, but compared to Luther, we are all the same. This judgment does not flow from love, but love from the judgment.

G. Fabricius (died as Rector of the Gymnasium in Meissen in 1571) writes to Hier. Weller:

You raise Lutherum as high as others raise him

desecrate or bury, unmindful of his merits, that what they see they see through him, what they know they have learned from him.

Paulus Fagius, when he made a public speech on his (Luther's) death, said among other things: Du heißtest Kleinhaus oder Großhaus, was tu in der Theologie weißt, das hast du dem Luther zu danken. (Paul Fagius was a great linguist, last professor in Strasbourg, died 1549 at Cambridge in England).

Nicolaus Selnecker (died 1592 as superintendent at Leipzig):

Philip Melancthon recognized and declared Luther for his father, teacher, for the Elijah of the last times, for the chariot of Israel and its reuters (2 Kings 2, 12.) and often repeated of him the saying: No later time will produce such a man. And when he wanted to compare the different gifts of his colleagues, he said: Dr. Pomeranus (Bugenhagen) is the Grammaticus (linguist), who weighs the words of the text; I am the Dialecticus, i.e. I consider the order, the context, the links and the final sequences; Dr. Jonas is the Orator, who can emphasize the things with oratorical pleasantness; Luther is Alles, with whom none of us can be compared. Magister Andreas Fabricius (died as pastor at Eisleben in 1577):

The more diligently one read the writings of Luther, the more eagerly and fervently he read the holy text itself and the holy Bible. Bible text itself and the word of the Holy Spirit. Luther's tomes are nothing other than a pointer and interpretation of the Bible. Item: Luther is to be feared when he punishes, lovely in comforting, earnest in exhorting, undaunted in confessing, fervent in praying, undaunted in building (with the doctrine), in faith to be compared with no one, in life unpunishable, in patience and suffering to be marveled at, who with his death left all the pious an ardent desire. Therefore, whoever reads his writings diligently and sees such great frankness on almost every page and line, fervently asks that the grace of the Holy Spirit come to his aid as a poor, cold-hearted sinner. He then also fervently asks that the grace of the Holy Spirit come to his aid as a poor, cold-hearted sinner, so that he can believe more firmly, pray more fervently, suffer more, regard temporal things as insignificant, and be completely enraptured with wonder at God's work. Item: A special work of the Holy Spirit is found in Luther's book. A special work of the Holy Spirit is in Luther's before others, which is to be regarded with godly attention, that he so gloriously emphasizes Christ's good deeds, that he shows Christ, the one secret of the Bible, that he praises the saving faith of omnipotence and divinity, that he so valiantly defends and upholds the word "alone" by faith, that, holding Scripture against Scripture, he constantly cuts off from justification all merit, works, gifts, strange laws, glittering services, sanctities, that

He does not consider all this worth a penny, but rather expressly confesses that it is condemnable and damning if one wants to go to the kingdom of God, to the merit of Christ, to the justification of sinners, to the redemption of sin, death, the wrath of God and to gain the way of salvation. For when it comes to the controversy and parting, we must pray that God will turn away our eyes not only from our sins, but also from our own righteousness of good works and whole life, when it was best, and spare us as useless servants because of the divine incarnation and blood of the Son of God, if we take hold of the infinite person with mere faith, which in so great lowliness is set against the kingdom of sins and eternal wrath 2c. Next to the Bible, there is no better book among the suns than Luther's small catechism alone, the Holy Scriptures' marrow and juice and summary. It contains as many things as words, as many usages as letters, and is short on leaves, but nothing can be compared to it in terms of the glory of theological matters.

## II. by reformers.

Ulrich Zwingli, the first founder of the Reformed Church, wrote in 1523:

"Luther is such an excellent fighter for God as has never been on earth in a thousand years, and with the manly, unmoved spirit with which he attacked the Roman Pontiff, no one has ever been equal to him when he asked for the papacy. Praise be to God! Through him an uncountable world is led to God more than through me and others."

John Calvinus, the second head of the Reformed:

This, I ask you to consider: first, what a great man Luther is, and by what great gifts he is distinguished,

with what courage, with what constancy, with what skill, with what penetrating power he has been able to overthrow the kingdom of Antichrist and at the same time to spread the doctrine of salvation. I often say that even if he called me a devil, I would do him so much honor as to recognize him as an excellent servant of God.

Th. Beza (zealous defender of Calvin's doctrine, died in Geneva in 1605):

Luther was a truly admirable man; he who does not perceive the Spirit of God in him perceives nothing. (Tract, adv. Brentium t'ol. 190.

Samuel Lucius (a very zealous Reformed preacher at Dießbach, not far from Bern in Switzerland, published Luther's interpretation of the Epistle to the Galatians, died in 1750):

For I can say with truthful reason, for God's glory alone, that no scriptures have given me more good than this blessed man Luther). Yes, God has made me several times drunk with the joy of faith from the silver cup of his writings, so that I forgot all the hardships with which my conscience was gripping me, sin, the devil and the world were pressing me to the point of death, and I cannot think otherwise than that those who tap into his exalted teachings have the burning sting of sin, the bitter curse of the law, the power of unbelief, I cannot think otherwise than that those who tap into his exalted teachings have never tasted the burning sting of sin, the bitter curse of the law, the power of unbelief and the wickedness of Satan, nor have they ever stood before God's severe judgment, as the Lord, according to his great mercy, has let me experience all this. It is certain that the glorious man of God Lutherus gloriously explains what secret theology has concealed in dark shadows of incomprehensible phrases.

III From Roman Catholics. Petrus Mosellanus, who at the time of who was Rector Magnificus at the University of Leipzig at the time of the Leipzig Disputation, 1519, draws the following picture of Martin Luther in his description of this disputation.

Martin is of medium length, lean from worry and study, so that one could almost count the bones through the skin, yet of manly and fresh age and clear sublime voice. He is, however, full of erudition and a profound knowledge of the Scriptures, so that he can, as it were, count everything on his fingers. He knows so much Greek and Hebrew that he can judge interpretations. Nor is he lacking in things, for he has a large forest or stock of words and things. According to his life, he is very polite and friendly, and has nothing sour or strict (stoic) about him: indeed, he is able to be at ease at all times. In company he is merry, jocular, lively, and always joyful, always cheerful and cheerful face, whether the adversaries still threaten him so much that one can hardly think that the man without God undertakes such things. But all blame him for the one fault, that he is a little too bold and hot in punishing (or scolding), more than is proper for someone who is going a new way in theology (*kaenotomunti*), or for a divine scholar. All those who are taught a little later have this fault in themselves. You will not believe how almost everyone, after we come here, has become much more lenient against Martinuni. Desiderius Erasmus of Red

terdam (died 1536 at Basel):

Luther's life is praised with general acclaim. And this is truly a good prejudice, that the morals of Luther are so blameless that even the enemies find nothing to blaspheme (Opp. III. ep. 317.).

The same writes in a letter to the

Bishop of Mainz:

"This I see that the most well-behaved men take no offense at all at Luther's writings. I am neither an accuser nor a

Judge, nor protector of Luther. About the spirit of this man I dare not pass judgment, for it is very difficult, especially a bad one; and yet if I were favorable to him as a good man, which even his enemies confess, if I were favorable to him as a defendant, which the laws permit even to sworn judges, or as an oppressed man, which human kindness demands, how great would be the envy of those who with feigned humility take up arms against the sciences, only so that they would not interfere with me in the matter."

When the orators Marinus Caracciolus and Hieronymus Aleander promised Erasmus in 1520 a bishopric in the name of the pope, if he took up the pen against Luther for the reputation of the pope, the latter answered: "Luther is greater than that I could write against him. Luther is greater than that he could be understood by me. Yes, Luther is so great that I learn more from reading one page of him than from the whole of Thomas."

Finally, in the preface to the third volume of Luther's Latin writings, Philip Melancthon cites a judgment of Erasmus of Rotterdam about Luther, which he usually made: "No one is a more correct interpreter of Scripture among all those of whom there are writings after the apostles than Luther. (As far as Erasmus' judgment is concerned, we refer back to the anecdote of Luther's two greatest sins, which we have already communicated in the 5th number of the 2nd volume).

Andreas Masius, a great linguist, (died 1573 at Zevenar in the Clevish) declared in a numerous assembly of Papists and Lutherans in the monastery of Weingarten:

"There is more thorough theology on one page of Luther's writings than sometimes in a whole book of any church father." John Fisher, Bishop of Rochester, this otherwise zealous persecutor of the Lutherans (died in 1535, executed by order of Henry VIII) writes in a letter to Erasmus:

"He wishes to meet with him (Luther) once, if it could be done, to ask him about some things that he (in the Roman Church) does not like either," he also adds, "Luther is so versed in the Scriptures that it borders on a miracle," he only wishes "he had kept silent from the pope." Anton Varillas (a Roman Catholic

Historian, died in Paris in 1696):

It seems that nature had united in his (Luther's) person an Italian spirit with a German body; so lively, so industrious, so lively, so healthy was he. No one surpassed him in the knowledge of worldly wisdom and school theology; and no one was to be esteemed equal to him in the art of preaching. He possessed the sublime eloquence perfectly; he knew where the human spirit was weak or strong; he knew the place where the an

He knew how to bring out or suppress the movements of the mind, as it was necessary either to let them run their course or to stop them, and if the lecture was too difficult for the mind to grasp, he did not fail to make it comprehensible through imagination and the vividness and power of images. Never did he leave the chair, where he had either excited or subdued the movements of the minds according to his will, without increasing his general reputation in the company . . . At last he obtained a complete victory by the daintiness of his German writing among those whom his eloquence set in motion and his conversation amused, and as at that time no one spoke and wrote his mother tongue better than he, so no one after him has spoken and written in it with more grace. (Hist. des heres. lid. III.)

To the foregoing we add the following, from which it becomes clear how even his opponents in the Roman church judged Luther and, even if they do not always confess it, still think of him. Matthesius relates this, among other things: When Luther's appearance caused great noise among the people and the reputation of the priests wanted to sink, a distinguished man suggested "that one should stick several hundred florins down his (Luther's) throat," but another, an Italian, who knew Luther's character better, replied: "There is no use in him; the German beast respects no money and takes none when it is already offered to him." - Finally, Spener writes in his "Glaubenstrost," Theil 2. p. 522: "As I know of noble papists, who even in the presence of their noble clergymen confessed that they had much to thank Luther for, then if he had not come, the clergy would finally have forced the nobility, burghers and peasants to eat straw.

(To be continued.)

**The pure doctrine of justification, a sure probir stone of all  
Secten.**

(See Luther's 1530 interpretation of the 117th Psalm.)

I give instruction to search for and act on the main point of our Christian doctrine in the Scriptures everywhere, namely, that we must become devout, alive and blessed without any merit, by the grace of God alone, given to us in Christ, and that no other way, no other path, no other way, no other work can help us to achieve this. For I see and experience all too well every day how carefully the wicked devil pursues this main thing, so that he uproots it again.

And although the weary saints consider it an unnecessary thing to do such things almost and always (for they make themselves believe that they know it almost well and have long since learned it), I know well how far it will go.

Such their conceit is lacking, and they know nothing everywhere about how much is attached to this piece. For where this one piece remains pure on the plan, Christianity also remains pure and fine in harmony and without all divisions; for this piece, and nothing else, makes and sustains Christianity. All other pieces may also shine with false Christians and hypocrites: but where this does not remain, it is not possible that some error or spirit of the rot may be warded off. I know this for a fact and have tried so much that I could not put off the faith of the Turks or the Jews if I were to act without this piece.

And even if there are or begin to be mobs, you have no doubt that they have certainly fallen from this main piece, regardless of the fact that they talk a lot about Christ with their mouths and otherwise preen and adorn themselves. For this piece does not give rise to divisions; since it cannot be, the Holy Spirit must also be there, who does not give rise to divisions, but gives and keeps unity.

And especially when you hear an untimely and immature saint boasting that he knows almost well that we must be saved by God's grace without our work, and pretends that it is a bad art in front of him, you must not doubt that he does not know what he is saying, and perhaps he will never know or taste it. For it is not an art that can be learned, or boasted that one can do it: it is an art that wants to keep us as pupils and remain master.

And all those who know and understand it do not boast that they know it all, but feel something of it as a pleasant taste and smell, which they pursue and run after, wondering and not being able to grasp it or take hold of it as they would like, thirsting, hungering and longing for it more and more, and not getting tired of hearing or acting; as St. Paul himself confesses that he has not yet grasped it; and Christ Matt. Paul himself confesses that he has not yet grasped it; and Christ Matt. 5:6 "blessed are they that hunger and thirst after righteousness."

And whoever desires, think of me with this example, which I want to confess herewith. The devil has caught me several times when I did not think of this main piece, and plagued me with sayings of the holy scriptures in such a way that heaven and earth became narrow to me. The devil caught me several times when I did not think about this main thing. The works of men and the laws were all right, and there was no error in the whole papacy. Recently, no one had ever erred, except Luther alone, all my best works, teaching, preaching and books had to be condemned. Also, the shameful Mahomet almost became a prophet to me, and both Turks and Jews became vain saints.

Therefore, dear brother, do not be proud, nor too sure and certain that you know Christ well. You will now hear me confess to you what the devil has been able to do.

against Luther, who should also be a doctor in this art; he has preached, judged, spoken, written, sung and read so much about it, and yet he must remain a student in it, and sometimes is neither student nor master. Therefore be advised and do not speak, Hui. You stand, but watch and do not fall. You can do everything, but see to it that you do not lack the art. Be afraid, be humble, and pray that you may grow in this art and be protected from the expert devil called Klügel or Kündlin, who can do everything and learns in flight.

If you want or have to deal with things concerning the laws, works, sayings and examples of the fathers, take the main part for yourself first and foremost, and do not let yourself be found without this part, so that the dear sun, Christ, may shine in your heart, so that you can judge freely and safely through and about all laws, examples, sayings and works, and say: Well, if there is anything good and right in them, I know it well that they are neither good nor right except for this life; for for grace and that life Christ alone is good and right. And if you do not do this, you can be sure that the laws, sayings, examples and works, with their pretty appearance and the great reputation of the person, will mislead you, so that you do not know where you are. I have also seen it in St. Bernard; when the same man also begins to speak of Christ, it is because he is air; but when he is out of this piece, and speaks of rules or works, it is no longer St. Bernard. And so it is with St. Augustine, Gregory, and all others, that if Christ is not with them, they are vain worldly teachers, like the philosophers or jurists.

Therefore, Christ is also called a cornerstone in the Scriptures, on which everything must be built and founded that is to stand before God. But whatever is built without him or not founded on him must come to nothing and cannot stand. And what else do the mad saints and mobs lack now, but that they leave this cornerstone and have fallen into works again? They cannot get along, but must continue, and even make of baptism and sacrament (which are God's word and commandment) their own work of men.

The Anabaptists say that baptism is nothing if a person is not pious beforehand; they do not want to become pious through and from baptism, but to make baptism holy and good through their piety. This means (I mean) that this cornerstone is thoroughly lost, and not by Christ's grace, which baptism gives, but first sanctified by itself, that baptism gives nothing, creates nothing, brings nothing, but we bring and give everything to baptism beforehand, so that it is nothing but a merely unnecessary sign, in which one can

But baptism cannot be such a permanent sign or characteristic that one would like to know someone, but happens once, after which it can no longer be seen by anyone. So do the enthusiasts with their sacrament: it must not make pious nor give grace, but show and testify how pious and holy they are without such sacrament.

And what has made in the papacy such separation, innumerable sects, rottenness and idolatry of all kinds of mad saints, priests, monks and nuns, but that they fell away from Christ and became pious by works before?

That is why St. Paul teaches the Ephesians and Colossians so diligently that Christ is our head, and that we should diligently hold on to the head, and thus remain together as members of one body, and increase. For the devil neither feasts nor sleeps; he would gladly tear us from this head: he knows well that this piece will break his neck and crush his serpent's head, as is promised in Genesis 3:15.

May God, our dear, eternal Father, who so abundantly enlightens us through His dear Son and our Lord and Savior, Jesus Christ, also strengthen us with complete faith through His Holy Spirit, and give us strength to follow such light faithfully and diligently, and to both praise and glorify Him with all the Gentiles, with teaching and life. To Him be thanksgiving and glory for all His unspeakable grace and gifts forever and ever. Amen.

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(Correspondence.)

**And they came sharply together, so that they drew away from one another, etc.** Acts 15:39.

To these words a Christian preacher adds the remark: "This happened because Paul imagined what kind of hindrance this could give them if they would be provided with Marcus again as before, but Barnabas objected that Marcus had become stronger in the meantime, had repented of his errors of softness, and the like".

Almost similar circumstances prevail at present between the Synod of Michigan and the brethren who

went out from it. Unfortunately, this is something that does not seem to have been the case with those disciples of the Lord. Particularly striking to me, among other things, are the words quoted in an essay by Mr. A. C. in the last number of the "Lutheran": "And yet all sincere Lutherans could heartily rejoice in the pure sermon on the Lord's Supper, which H. preached at this year's synodal assembly in a place, where immediately afterwards, with purely reformed Lord's Supper ceremonies, the Lutheran nature was publicly mocked.

Although I would have a lot to say about the whole letter of Mr. A. C., I hope that the unsigned letter of Mr. A. C. signed in the last but one number will not be forgotten.

I do not know who the named member of the Michigan Synod is, but he will defend himself against his attack. Therefore recently only this: I take the liberty to say to these resigned dear brethren that they - although Mr. A. C. in his letter of reply reproaches the Synod of Michigan with the words: "Just as little do we accept it, if one interprets our symbols according to subjective pleasure"- are not themselves in agreement among themselves about the correct understanding of these symbols. These dear brethren themselves prove and testify to this in the manner with which they observe the solemnity of the Lord's Supper commemorated in Mr. A. C's. Essays. For the sake of brevity, I will only note for the time being that the communion ceremonies were performed according to the Württemberg liturgy; instead of hosts, bread was used, and the body and blood of the Lord were taken to the mouth with the hand under the bread and wine.

One of these brothers was himself a participant in this holy sacrament. Sacrament and three of them stayed away. Now, on top of that, one of them (Mr. A. C.) dares to say that this was a mockery of the Lutheran nature, while brother H., who he praised and who "heartily pleased the sincere Lutherans by preaching the Lord's Supper in accordance with the Scriptures," could himself communicate with a clear conscience. - Yes, dear brother, you could go with a clear conscience. Our fathers, when they already confessed "that in times of persecution, when a round confession of faith is demanded of us, we should not give way to our enemies in such matters, as the apostle wrote in Gal. 5:1: "Stand therefore in liberty, that Christ may set you free, and so forth. - For this is enough for the true unity of the Christian church, that the gospel should be preached with one accord according to a pure mind, and the sacraments should be administered according to the divine word; and it is not necessary for the true unity of the Christian church, that ceremonies of the same kind, instituted by men, should be held everywhere, and so on. And again: "We believe, teach and confess that the church of God of every place and time has the power, according to the occasion, to change such ceremonies as may be most useful and edifying to the church of God. Nor have they ever confessed nor taught that only established ceremonies constitute a true sacrament, or, as Mr. A. C. teaches, that by certain ceremonies (which after all are not against God's Word), mockery is made of the Lutheran essence, otherwise they would certainly have established that the ceremonies of that time should exist forever and never be discontinued.^) But you have after

\*) Mr. Cronenwett obviously misunderstands what is actually involved. We take the liberty to refer to our essay "Does the old Luther lead to Rome? D. H.

A. C.'s statement publicly mocked the Lutheran nature by your coming to the table of the Lord with us. -It follows that you yourselves do not agree on the correct understanding of our symbols. And therefore, herewith serve to know that if such consequences, as has happened with you, are drawn from our symbolic books, and only that which makes such conclusions must be called genuinely Lutheran, I will gladly give up the Lutheran name according to the wishes of Mr. A. C.; and I regret very much that I allowed myself to be committed to the symbols of our church; also sigh longingly to God with the same: "God save and preserve us in grace from the false Lutherans!

G. Cronenwett.

Member of the Michigan Synod. Woodville, Ohio, 28 Oct. A.D. 1846.

### **Rejoinder.**

In the above essay, Mr. Cronenwett reproaches the members who left the Synod of Michigan for not agreeing among themselves on the correct understanding of the symbols, and proves this by the fact that three of them stayed away from a communion celebration, which took place on the occasion of the Synodal proceedings, merely for the sake of the ceremonies, while a fourth, Mr. H., could take part in it with a clear conscience. On the occasion of his present stay in the house of the editor, the undersigned takes the liberty of replying briefly as follows.

As far as our leaving that communion is concerned, we do not deny that this was done for the sake of the ceremonies. If bread was used instead of communion wafers, if the same was broken both at the consecration and at the distribution, and if this, together with the blessed chalice, was given to the communicants, it is obvious that here the confession ceremonies of the Lutheran church were dropped and that this communion appeared purely reformed in its ceremonies. Now we know very well that the ceremonies in question are mediocre things, and that they neither add to nor take away from the essence of the Lord's Supper; but we also know "that in the time of persecution, when a round confession of faith is demanded of us, we must not yield to our enemies in such matters. But no one who knows the ecclesiastical conditions of this country doubts whether we Lutherans are living in such a time at present, and especially knows how for this very reason we must hold fast to the ceremonies peculiar to our church as much as we always can, because on the one hand they are contested again by false believers as contrary to Scripture and papist, and on the other hand, where they are omitted and the reformed way is adopted, the false union can gain entrance most easily and conveniently.

Keeping this in mind, and in order not to give our own congregations any trouble, we therefore felt compelled in our conscience to bear witness against the unchurchlike nature of that supper and against the slackness in the confession, and all the more so since from a certain side, in response to our modest ideas, it was declared that we wanted to persist in this (reformed) way. - By the way, we were not the only ones who stayed away for these reasons, as Mr. Cronenwett knows very well, but has concealed for good reasons in his essay.

That, despite this, one of our like-minded brethren, Mr. H., did not bear the same testimony with us, but rather took part in that communion, was a matter of heartfelt regret to us. We do not want to excuse his behavior, but rather confess that Mr. H. has sinned in this way and that he himself wishes that this had not happened to him.

But if Mr. Cronenwett accuses us of disagreeing about the correct understanding of the symbols themselves because of our different ways of acting, this is as unfounded as it is unjust. Does Mr. Cronenwett not know how to make a distinction between doctrine and practice? Does he not know that one can understand the doctrine of our church, believe it with all one's heart, and at the same time fail to apply it in this or that case due to weakness or other sinful causes? Or does Mr. Cronenwett feel like accusing the holy apostles Peter and Paul of disagreement in the correct understanding of the doctrine, because the former did not give way to the false teachers even in mediocre matters for the sake of the truth of the gospel, but the latter once lived Jewishly out of fear and hypocrisy (Gal. 2, 11 -14)? Mr. Cronenwett should apply this example to our case, and it will not be difficult for him to recognize the groundlessness and injustice of his accusation. "For it was not lack of correct understanding of the symbols, but weakness and carelessness that led Mr. H. to partake of that supper."



So much for the defense against the accusation made against us. The undersigned, however, fraternally advises Mr. Cronenwett not to try to appease his conscience by seeking such accusations, but rather to examine impartially the reasons for our withdrawal from the Michigan Synod according to God's Word and the symbols of our church . . . This comes from the heartfelt wish that the differences which have arisen between us and the Synod of Michigan may rather abate than increase. F. Lochner.

**A word in its place.**

Blessed Silberschlag had a drunkard in his congregation to whom he vainly pointed out the danger of being eternally lost.

had put. Once he saw him coming out of the usual drinking house again, and wanted to make another attempt to bring him to better ways. But the man, completely drunk, staggered toward him and said, "Yes, yes! Pastor, it must be like this every day!" Now Silberschlag saw that every word to this man in such a state would be in vain; regretfully he patted him on the shoulder and said only: "He is right. He can't help it!" - With that he let him. "What?" thought the drunkard, "I couldn't help it? Let us see!"-So, as it were, in defiance of his pastor, he wanted to improve himself; but more than ever he degraded himself by this vice. This humiliated him. With tears he came to Silberschlag himself and confessed everything to him. He directed him to Christ, who also transformed this slave of sin into a free and blessed man.

**"where there is forgiveness of sin, there is also life and blessedness.**

Catechismus Lutheri, IV. main st.

In 1675, Duke Johann Georg of Mecklenburg died in Mirow, after his dissolution was caused by an accidental confusion of the external and internal medicines in a disease that was by no means dangerous.

This pious and God-fearing prince led many Christian speeches on his deathbed; and since, after absolution had been pronounced, the sixth verse from the beautiful song by Johann Rist was recited to him:

I am gone from thee in a moment. But I will turn myself in again; But your son has compared me through his fear and agony. I do not deny the guilt;

But thy grace and thy mercy is far greater than the sin Which I always find within me- he said, "Let me pray the beautiful verse alone!" This he now completed with tightly folded hands, eyes turned toward heaven, many tears and a fervent heart. After receiving h. Among other things, he spoke to his confessor: "When I was still a boy, I learned my catechism; I have not yet forgotten it, and in it these words: Where there is forgiveness of sin, there is life and blessedness! Now I have received forgiveness of sins from God through you, therefore I also have life and blessedness, and I will die blessed!"-which blessed end the Christian prince reached even after a few hours, at the age of 46 years.

**Paid:**

1st half of the 3rd year, Mr. B. Bieuz, G. Eckert, V. Neidenbach.

3. Jahrg, the Mr. A. Bade, Past. Dobkcn, Past. Hengist, F. W. Holte, Past. Kunz.

For the mission on the CasS River, Mich , has been sent by Mr. I. Ungemach at Zanesville, O., \$2.00. Gratefully acknowledged by W. H., Rev. of Monroe, Mich.

Treasurer.

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**Strange letter**

of a noble lady, the Frau von Reihnitz from Silesia, who left her fatherland and all her possessions in 1703 for the sake of the Evangelical Lutheran religion with six mostly uneducated children.

With a short historical preface and some notes edited by C. H. von Bogatzky.

What the blessed Mrs. von Reihnitz, a née of Pusch, reports in the following letter about her exile from Silesia, was already told to me some thirty years ago by her biological sister, Mrs. von Langenau, who is still living in Breslau, according to the main content. Since this letter has been very moving to me and to all who have read it, so that many have read it with many tears, I have had it reprinted and have added a few notes to explain and confirm it. In doing so, I wanted to present something for revival, as I do to all evangelical Christians, but especially to the dear youth here and in other places. For since, as the reader will find, the children of Frau von Reihnitz had such great concern for the salvation of their souls, and therefore also left everything with joy, and especially the eldest son spoke so gloriously, this may well serve all young people for examination, humiliation, revival or strengthening, so that they may at times surrender their hearts to the Lord and care for their souls, and when this happens, they may become more and more earnest in this, so that they may one day follow Christ in suffering, since all who want to live godly in Christ JESUS must suffer persecution, even if they do not, like Mrs. v. R. with her children, have to be persecuted by Pope John Paul II. R. with her children, are persecuted by papists. But we do not know what kind of persecution the papacy will still arouse in the following times, especially if some changes should take place in the kingdoms of the world, because the papacy has always been bloodthirsty. May this letter also serve to make people recognize religious freedom as a great blessing and be sincerely grateful to the Lord. And whoever reads the booklet published in Frankfurt: "Religionsprobe und Nachricht von den Elberfeldschen Bewegungen," (Religious test and news of the Elberfeld movements)

We find it necessary to be sincerely grateful to God that he allowed him to be born and educated in the Protestant<sup>\*)</sup> but not in the Papist church. For even if the papists had no other false doctrine than the erroneous and horrible doctrine of Purgatory, we would already have to highly esteem the blessed Reformation of Luther and could not be grateful enough to the Lord for it; because one cannot understand how it is possible that a papist who believes this atrocious doctrine can have even one single pleasurable hour in his life, and this single doctrine should and could well deter all Protestants from going over to Pabstism. May the Lord preserve and fortify us in the truth of the Gospel and may we all walk worthy of the Gospel. Halle, 1755. C. H. v. B.

So the letter reads:

In 1702 the persecution because of my children started very hard, because the episcopal commissioner had ordered the archpriest at Landsht that he should be careful because of my youngest daughter, so that I would not seduce her, like the eldest. In March, the latter came to us in Schreibendorf †) and demanded of my dear husband that he, as a father, should raise the children to his religion, since there was an imperial order. By the grace of my God, I seriously opposed this by objecting that my dear husband had promised me in lieu of an oath to bring the girls up to my religion, which my dear husband also conceded and declared that he did not want to break before the priest; to which the latter replied: He must not keep it to me, he wanted to absolve him soon of the oath he had given.

When the distress had become so great, my God strengthened me, so that I cried out to him with the children heartily and fervently for salvation, in heartfelt trust, because we knew no help from man, he would have to help us; he could not leave us helpless, he would

\*) At that time, when Bogatzky wrote, the term "evangelical" was not understood, as it is now, as the united church of several religions, but as the evangelical Lutheran church. D. H.

†) In the Jauerische Fürstenthum several miles from the Saxon border between Landeshut and Hirschberg.

would have to strengthen us, otherwise we would be lost. I also had to hear how this priest appealed to the royal office of the principalities of Schweidnitz and Jauer against me for help, which also immediately cited my dear husband, who, however, to keep his promise to me, immediately declared himself to the office and was therefore very much opposed by the priests. The royal office faithfully assisted my persecutors, even summoning my husband four times in succession; the last time he was not let away

until he promised to see to it that all daughters, except the largest one, which was already too hardened, were brought to his religion. In order not to offend me, however, he said nothing to me about it.

On March 20, 1703, I came to the official secretary, Herr von Creuzstein, who called himself my good friend. He showed me in the official protocol what my husband had had to promise, also that now the office could do nothing else, if I would further resist, than to give the daughters to the Essulin monastery in Liegnitz, until they were catholic; to avert this, I should only find myself in it and let the children move willingly to the papal religion. When I told him by the power of my God: "My trust would be in God, to whom it would be easy to destroy all attempts and to save his own, even if the danger seemed so great," he answered me eagerly: "God would not do a miracle (wonder) to me; it should not and could not be otherwise. But I soon took this for a divine warning and said, "God will not and cannot let me. His word is true! He who dwells in heaven laughs at them, and the Lord mocks them. God will already know the means how to help me; I am his, he does with me what he wants." \*) He laughed at me and said, "I would deplore the presumption, the stubbornness would repent me." I was poorly comforted by my relatives and religious friends, for they said: "No one could help me; I would have to take the

This is the right kind of faith, when one sees nothing before one's eyes and knows no means how we can be helped, and yet holds to the word, and sets this alone against all adversity and all enemies and holds it up to God Himself. God cannot leave such faith, but it must help and should rather invade heaven and earth.

I should just not worry; it would be impossible for me to keep the children; I would be childish to grieve so; what could not be changed would have to be ordered to God; why would I have taken a Catholic man? \*)

In this distress we cried out to God and took comfort in His promise, believed without doubt that God would help us, sighed with all our hearts that God would warn us if the danger became greater; we also read the Bible diligently and Arndt's true Christianity, which we had. For "temptation teaches us to pay attention to the word" and drives us to prayer.

But because I had only ever fought for the daughters, but had given the sons away quite willingly, I also realized how I was doing the greatest injustice by letting the latter join an erroneous religion without any warning. This gnawed at me day and night, so that I felt compelled to ask my clergy for advice, but they comforted me more than they were allowed to say what they thought, because they were bound too much in that time and had to walk carefully. God help them!

In the meantime, I considered my eldest son Anton Adrian von Reihnitz to be a Catholic, and was very careful of him so as not to be betrayed, about which, when he realized it, he cried and lamented many times: "Oh, my God, have mercy on me, too! If only I knew how I should be saved!" †) I heard such words from his mouth with very painful sighs, but since I was under the ungodly delusion that he would one day have to become a Catholic, I did not want to turbocharge him and let him go, as I now well recognize, quite unchristianly without admonition and instruction. Also, the fear and love for my dear husband was too great, which I do not want to hide to my shame. So evil is the counsel of our flesh and blood.

Now I had long since had a great desire to hear Mr. Schwedler, who was so well known because of his great zeal, but I was always prevented. The good Lord, however, sent my dear husband to allow me to go to Niederwiese ‡) to see him in church on Easter. On Easter Monday, Mr. Schwedler had to say in his sermon: "Consider, how a mother who has a Christian vein would heart when their child is torn from their arms and drawn to an erroneous religion.

I wanted to go!" These words struck my heart like a thunderbolt that it might have burst, and with many tears I begged God not to let me poor aggrieved mother. I decided to speak to this godly priest verbally, even if I had to wait so long for the opportunity to do so.

Thus speaks unbelief, and is a sorrowful comforter.

†) O the young people remember this, and learn

but also soon provide for their bliss from youth!

‡) Located in Upper Lusatia on the Silesian border.

because I believed that this faithful servant of Christ would have much to say to me. The more I perceived from the many hindrances that Satan wanted to prevent me from becoming acquainted with this priest, the more eagerly I sought edification through this noble man, and said to my three children whom I had with me: "Pay attention, God will make his miraculous goodness great in us; but pray diligently, hope, and do not become weary.

Since I had complained to this preacher about my excessive anguish of heart and soul, he asked if I had also shown the eldest son the right way? I said: No, because he would have to become Catholic, so I would not have wanted to teach him further. Then this man explained to me the great responsibility I would have, also how I would be bound as a mother to show him, my son, the right way and, as much as God would grant me, to explain their (the Catholics') errors; if the child then wanted to take up the true religion, it would be up to me to save him as much as I could, without any regard for mine. This was a hard, even impossible thing for me to do, to sadden my dear husband in this way, but it was very deep in my heart; I therefore asked him to write to the laudable faculty at Wittenberg, whether I could distance myself from my dear husband with a clear conscience? But no answer followed. In the meantime, we prayed heartily the way home; God also strengthened us, so that we certainly believed God had to help us.

When I came home on April 11, I asked my eldest son Anton Adrian how he had edified himself during the holidays (thinking to teach him), he beat me to it and said: "Where should I have edified myself? I don't understand the mass, and the millstone, which our priests tell, you know. Oh, who would be so happy and hear such sermons as you, he can well be edified! Oh, my God, if only I could hear a Lutheran sermon. For God's sake, please do not take it amiss that I ask: am I not as much your child as the girls?

Before you let them become Catholic, you would do a great thing, but you do not ask about me. I have made it clear to you so often how I do not know how to be happy in the Catholic religion, but you do not respect it.

I am now to go to confession, - so I ask with many tears for God's sake: save me! You have the responsibility; I tell you and cry for help! If you do not, I will have cause to accuse you at the last judgment. Ah, from the bottom of my heart I humbly beg your pardon for speaking so much: necessity drives me to it!" \*)

O, what care this young man had for his bliss! Who can read that without movement? Shouldn't everyone, even someone who is still young, think: "Well, what about me? How do I care for my soul? This child wishes to hear only one evangelical sermon, and I hear so much good, and do not recognize it for a good deed!"

Then I said astonished: "How is it possible for me to save you? But he replied: "Dearest mother, writing village is only so firmly in your heart and the fear of the dear Lord Father; that is what you are concerned about. I beg you to help me to become a Lutheran, so that I will have everything I need! God knows best how many times I have lain on my knees in the garden and cried out to him to help me, for I see no salvation from men 2c." †). Then, he said, his going to confession was postponed again; indeed, he had thought several times to run away, he just did not know where to go.

In order to recognize still more the impulse of the holy spirit, I presented the fatherly disgrace to my son; he said: "This is my greatest fear, the dear father's curse; but it cannot harm me. After all, I do no evil, but only want to be blessed." I then told him how he would never have to hope for anything from our fortune, nor what might become of him, because the Lord of R., his father's brother, would let him study and travel. But he answered: "I have already considered all that; but what would it help me if I had everything and knew everything, and had to be uncertain of my happiness! I am ready to leave in the daily camisole, if only I can become evangelical! God will not let me, I know it! Oh, do not take it unkindly to me that I speak such big words! Because I am to go to confession for the first time on Pentecost, it is the last time with me." Then I said, "Speak, for flesh and blood has not commanded you to do so, but the great grace of God is powerful in your weakness." I promised him to save him with God's help, he should further pray fervently for the government of the Holy Spirit. I also asked him what scruples he had in the Catholic religion? He said, "Just look at the Ten Commandments. In the first commandment God says: You shall not have other gods beside me; don't you know how the Catholics fall down before the images and heart and lick them; they must be other gods! Also, I have often heard how the clergy have to admit to the Lutherans that the first Christians had given Holy Communion in both forms, but that the pope had changed it for certain reasons, which he also had power to do; and this must be sin, for so he wants to be more than God!" Then he said to the eldest sister: "My heart burns with joy that my dear mother has promised to save me. God will help, let us pray diligently," and he also admonished the other children.

So we sighed to God quite heartily, †) Prayer is the best remedy in times of need. Oh, if only all young people would pray earnestly to God. Certainly, they would bring joy to the whole of heaven, and God would prepare them to be special instruments, to whom they would soon make prayer their favorite business in their youth.

in undoubted confidence that the eternally faithful God would already show us his miraculous help in his hour. The more we prayed, the greater his zeal was.

Since my flesh and blood were very much opposed to this highly important work, and I could not complain of my misfortune to any man and ask him for advice, I took all my refuge in God's Word and resolved to do what it would teach me. \*) There I found Matth. 18. and Ma2c. 10 of my Lord's express command to go away. But I was so afraid of this that I thought: "You can't possibly endure this! and yet my conscience convinced me that I was bound to save my children if I lost my salvation. But since the emergency came upon me, and there was no other way than to leave everything behind, God helped me to overcome it happily. But to leave my husband seemed unbearable to me; I could not possibly decide to do so. But my eternally faithful God worked all the more powerfully in my children; they had to be my drivers by persuading me every day in the most agile way and exhorting me to trust in God, in whom everything was possible. What a hard struggle this has been cannot be said with human tongue. Moreover, I had to hide all fear and keep it a secret so that my dear husband would not notice anything.

In such anguish I begged my dear husband to sell Schreibendorf and settle in Saxony, because we were being persecuted so much because of the girls. But it was not much consolation, for he took this very badly and said: "I realize that this is also meant to turn my sons away from my religion. If I knew that, I would also change my thoughts." Yes, he often threatened the girls that he wanted to put them in a convent, because he would only care about one word.

Since I saw no other advice and knew that if I wanted to love God above all things according to the commandment of my God, I would have to go into exile, I asked all the children, some of whom were already grown up, whether they wanted to go away with me and leave all their possessions, or whether they wanted to become Catholics. For otherwise their brother could not be saved. All of them, big and small, were willing to go, trusting that God would not let us go. The little girl, who was three years old, also comforted me: "God would bring her dear father; God should protect her from becoming a Catholic!

All of this convinced me that it was a work of the great God: but my

So it is right. And if I will do all that God's word teaches me, I may also take all my refuge in God's word, and be sure that God cannot leave me: for he cannot leave his word unfulfilled.

I could not find it in myself to leave my dear husband, for I thought I would break the marital oath of fidelity, especially when I considered the misery he would be put through by my escape. So, by the grace of God, I decided to send all the children away, and I would stay as I pleased; God would help me to endure everything. So, when we were alone, all our talks and thoughts were about escape. The children asked me to go with them and take them to a safe place, because I could go back. Now I was also very afraid of the Lord's first zeal; so I cried out fervently to my God for His government and guidance.

On May 12, my dear husband left for Lauterbach and wanted to return in 2 days. Then the children said, "Well, dear mother, now would be time to flee." However, I did not feel safe and was in too much of a hurry, but I got ready as much as possible. On the 16th, my dear husband wrote that I should pick him up. So I went to him on the 17th, trusting that God would tell me what to do. The children asked me to see that their dear father would stay down there, and then to speed up the flight with them, which seemed too quick for me. But the children's agitated talking, especially the son's, gave me a lot to think about and sleepless nights.

On the 18th my dear husband liked to stay there, he wanted to go home with me the next day. Because I was now without any human counsel and help, I turned solely to my Lord, fell on my knees many times that evening, prayed heartily to my God that he would help me and let me know his will; he knew that I was a weak woman and much too incompetent to accomplish this work, which was his; so he would direct my thoughts according to his will. I especially asked my God, if the danger were great that I would have to hurry, then God should not allow Satan to hinder this intention, and should command my dear husband to stay down: but if I could still wait, in order to better arrange my temporal affairs, then I would so heartily like to stay the Pentecost vacations: and this should be the sign for me to recognize the will of my God. Oh, Lord, do not be angry that I ask such a clear command from you! So I went to bed with this resolution, that if my dear husband stayed, the Lord would let me go with Abraham; but if he went home with me, I should wait. I rested until morning. When day began to dawn, I dreamt on the 19th that I was in my parlor

at Schreibendorf; Father Walter, a priest at Schönau, came with two other priests unknown to me, bringing an order from the royal office to fetch my children; I resisted strongly, but they mocked me. mine. I called my dear husband to help me, but he was asleep and could not help me. When I woke up in this fear, I said: "Oh my God, now you tell me to go; oh, let me notice it more clearly!" I woke up my dear husband and told him it was time to go home. And lo and behold, my dear husband felt like staying down there if he didn't miss anything; he thought it over and then decided to stay down there; but I was to go home and come back on the 24th to pick up the property tax in Jauer and to spend the vacations there. †)

Then a sword went through my heart, because now my God again ordered me to leave my fatherland with my children. I took comfort in the divine provision as promised in Matth. 6, 33. 34. This is my reason. For the hero in Israel does not lie. He that forsaketh none that trusteth in Him shall not begin at me; He is faithful. But it seemed impossible to flesh and blood, especially since my dear husband told me that he was so afraid; he suspected that something big was going on at home, and I should order him to take good care of everything. Then I could not hold myself, but embraced him with many tears. He asked me what was wrong, that he had heard me groaning and crying in my sleep. I said that I had been so disturbed by a bad dream.

With that, I bid him a heartfelt farewell. I had hardly gone to the gate when the dear man came after me, and when I went to him and asked what he still had to command, he said to me: "Oh, come down on Thursday, too, for sure, and command me to take good care of the children! I could have burst with painful sorrow. I begged him not to worry: God would take care of the children. And so I went home with many tears in my heart without stopping until I reached my house; and because the fear and pain was so great, I sighed: "My God, help me to fight! Yes, I fell on my face, and cried heartily to God, that he should help wrestle and force my evil flesh and blood. Because he gave the will, he should also work the accomplishment. This is what the good God did, by putting a blanket over my mind so that I could not consider that I would not be allowed to return to Silesia. So I kept my resolution to bring the children to safety and to return home.

When I arrived home alone, the children said: "Well, Mrs. Mother, it is time! But it seemed to me to be much too quick, especially since I had failed in all places where I was supposed to get money from my inn; I should be patient until after the holidays, when I should have it properly. So I could not have more than 17 Sgl. from my whole fortune, and I was to be paid with

So God did what she asked, gave her the sign she asked for, and came to the aid of her weakness.

6 children, horses and people. Yes, I could start as I wished, but I would not and could not have any more of my own. My son, who knew all this, said to me: "Dearest mother, I beg you from the bottom of my heart, do not turn to this, even if you have so little money! You will see that God will not let us. Perhaps the good Lord will try you to see if you trust Him when you have nothing. If you let this good opportunity pass, God will punish you for wanting to go and not being able to! You see that God himself arranges everything so well: we only want to follow him. If you let yourself be endured, I will go away alone. God will not let me, I know that, so let it be as it may."

(Conclusion follows.)

**From the divine word, as the light, which leads to peace. \*)**

By W. Löhe.

Why is it that with so many powerful preachers whom God has given to His people in recent years, so few people are found who penetrate to the peace of justification? - St. John in his first letter 3, 2. speaks with great confidence of himself and his people: "My beloved, we are now children of God" - v. 14.: "We know that we have come out of death into life" - and 4, 4. he addresses them: "Little children, you are of God!" So there is a certainty of the filiation of God and people who can say that they have passed from death to life. But why are there so few such people today? Why do most people get frightened when they are inevitably asked the question, "Are you born again? Are you a child of God? Are you in the life that is of God?" Why is it that such questions are so seldom answered with a quiet, humble, firm, "Yes, you say so!" Why is it that there is usually a blushing, "No!" an embarrassed, "I don't know!" an impetuous, passionate, "Yes!" to which it is immediately apparent that, born of the moment, it is worse than "No!" and "I don't know!"? - Why do so many, especially young hearts, wake up in the sermons of evangelical teachers, listen longingly and diligently, struggle and fight, that one should believe to be able to stand up for their honesty; - and after a few years, when circumstances change, when they marry,

\*) We share this writing, which is already in its third edition in Germany, for the most part, instructed by experience that most of the local preachers, who are still willing to preach the gospel and the so-called living Christianity, and who think they are preaching it, are using the wrong method, which the author here describes and punishes as contrary to Scripture and unevangelical. God grant that the eyes and hearts of teachers and listeners may be open to the instruction and warning contained therein, so that the former may not, with the best will in the world to lead their listeners to heaven, deceive them, and that the latter may not, with the best hope of being led to heaven, allow themselves to be deceived. A. d. R.

or even build their own army, the young Christianity with the red cheeks disappears; and just those hopeful awakened ones, the joy and crown of their teachers, are invented as the flower of grass, which, not from beyond, but sprouted from the earth, had its time, like all things in the world? Why is it that many a mature man, many a sober woman, look upon the revival of their youth with a painful smile, and claim that this revival was their youthful joy, just as everyone has his youthful joy, - but that it was, like other youthful joys, though purer and holier, nevertheless only infatuation? Whence comes it that so many look down with a kind of contempt on young souls glowing in the first revival, and say, "I was once like that, but it was nothing!"

Perhaps many causes can be proved for these sad phenomena of our days'. In particular, I would like to submit the following to your judgment. Consider, brothers, whether what I say is true?

When a soul is awakened, and now earnestly asks, "What must I do to be saved?" it is rightly said, "Seek Jesus and his light! All other things will not help you!" But where to seek Christ is usually poorly instructed. Mostly, the inquirer is instructed to seek the Lord on his knees, to call for Him with longing and desire of the spirit; then He will not fail to appear - in His time, at the appointed hour. The poor souls now try everything; they cry out: they do not let the Omnipresent, He blesses them then; and the Omnipresent, who hears the crying of the young hubs, also blesses them with joyful awareness of His nearness. Delighted, the awakened one rises from his knees, and believes, - believes that he has now found his Savior; his trembling heart, like Simeon, would gladly die; for it has experienced God's salvation. - But ah, this is temporary; the child, the youth in Christ is often given such hours; the older one becomes in Christianity, the rarer one receives such joyful emotions; and if one has measured his Christianity according to them, it falls away; one falls into a gloomy longing for what is beyond, and becomes a sad pillar of salt, like Loth's wife, who looked backward and did not reach the zoar lying before her, the quiet place of salvation.

Dear brothers! This way does not lead to peace, not to the godly confidence that nothing can separate



us from the love of God. This way is obviously nothing but a way of feelings and works. When someone is awakened, it should therefore be our first business to tell him that the excitement of his mind and his possibly existing joy (for not every awakening goes through strong - be it sweet or bitter - feelings) is not the lead of the soul.

He should rejoice as if he were not rejoicing, not place such great value on this feeling that he would waver and tremble in the fundamental pillars of his being in the absence of it; rather, he should - and this is the main thing. Rather, from the beginning to the end of his spiritual life, he should not look to the changeable things in himself, but to the unchanging promises of the Word of God, which, thank God, stand apart from us, untouched by our feelings, and are a divine guarantee and certainty and the vain security and depth of freedom of redeemed souls. Yes, we should make these promises of God even greater and more important to the newly awakened Christians than their faith. For in the work of our redemption, faith is what is entrusted in man and to man, but for that very reason it is not always equal to itself, sometimes weak, sometimes strong, while God's word has been established for millennia without wavering. As much higher is God than man: so much higher is God's word and promise than our faith. Faith is small and great; God's Word is once and twice. God's word is God's revealed faithfulness and mercy; God's word is God's presence of grace or of wrath, according to one's will; -where God's word and promise, there also God's powers of grace and life.

If therefore a soul is awakened, let it be advised: "Seek Jesus and his light! All other things will not help you! But let it be instructed in the Word of God and say: "This is what testifies of Him! Do not ask for the revelation of God on your knees, but accept the existing revelation and appearance of God in the Scriptures on your knees with thanksgiving and joy. Show from God's word with simple, strong sayings who Jesus is, what His office and calling is, how great His faithfulness is: then speak with the respect and confidence of a redeemed child of God and of an angel: "Now you know Him; He is omnipresent, especially where His word, His name is remembered; He loves those who do not seek Him: why not those who seek Him?- What may you contradict His promises for the sake of your defiant and despondent heart? Thinkest thou that His heart is like thine? No, no! His is mercy and faithfulness: you are unmerciful and unfaithful to Him. He knows it, He knows you. Trust His word; do not be deceived by that alone; all else may fail you; all else may go as it will; His promise is not lacking to you. In the world you are afraid - what is it? With Him, in His promises, you have peace!" - If the souls have thus been driven into a corner (Boos's self-biography contains good examples), so that they must finally surrender to become blessed at the word of God, then henceforth do not trust in institutions, not in the word of God, but in the word of God.

on our praying and watching, not at all on our running and walking; but the same means which made souls acquainted with JEsu, keep them also in His name, namely, unconditional faith in God's word and promise. If one comes into temptations, into confusion, into feelings, whatever they may be: so always remain with the strict difference between God and man, God's word and feeling, God's faithfulness and man's faith, -and in this way push back again to the unconditional, unfeeling faith, which hangs on the word alone, - to the narrow way of Thomae, not to see and yet to believe; One praises and glorifies the guardian of Israel, who neither sleeps nor slumbers, who knows all troubled souls and their woes, and therefore has revealed to them such glorious heartrending words of His irrevocable covenant of peace, so that they, surrounded by dogs and wild monsters, would have above them inviolable light of their feet, His promises, which rise like suns, but together with the salvation under their wings never go down. In this way one gives the souls a point outside the world, from where it is unhinged, and their suffering is turned into vain thoughts of peace; thus one makes quiet, firm hearts, which patiently endure in the war of life! Whoever practices this blind (but also how light!) trust in the Word learns to understand the struggle of faith; he wraps his arms not only around the Word, but in the Word around the Lord Himself, who is called a rock, and thus gradually takes on the nature of the rock itself, which does not depart from its roots and foundations to please any accident. Show troubled souls everywhere and in all cases that all lack disappears, all sin is forgiven, just as one turns again with unconditional trust to the word of the cross, yes, that all their sorrow comes only from the fact, together with all sins, that one again and again departs from pure, unfeeling faith and trust in God's promises. For such a purpose, one should seek out a few bright, clear sayings of Scripture for the various illnesses of the spiritual life, and apply them prayerfully in all simplicity for the comfort of the anguished souls. Splendid speeches of human wisdom, or God's truth, wrapped in human garments, do not help here: God's words to God's opinion, these, recited to the hearts and taught how to practice them (for without practice there is no right glory!) do much more than all the world's proofs. A troubled heart often hardly listens, and must be roused by the pastor's angelic vision to turn the weak eye of faith away from the dust to God's word; it hardly understands God's speech formulated according to the understanding of minors, let alone laborious human conclusions and demonstrations of the certainty of eternal salvation. "I believe all

les quite simply" speaks the comforted heart of one who is dying in the Lord, and rightly pushes the comfort of man away. It is not to be feared that it is wrong to put the salvation of mankind on a few, single sayings: it is in vain to tell people to drink up all God's comfort and all God's word: scholars can do this just as little as unlearned laymen. Nor should we fear that the spirit of temptation will teach poor people to appeal to other, counter-sanctified sayings; only divide God's word correctly according to the apostle's commandment, and it will be evident that every saying is quite true and a heaven full of blessedness. One should confidently stick to a few sayings and repeat them; in doing so, one should often and with faithful diligence assure that these sayings are God's words of eternal certainty, but that all men are liars. Forgive nothing of the Scriptures, and give no man right beside them, even if he speaks rightly, that the people may turn away from men who are untrustworthy and do not abide, and may be accustomed to turn to their God alone, taking all comfort from His word. If one is challenged by doubts, do not bring proofs of reason to refute the doubt; for the challenged person does not see that doubts do not come from reason, but from unreason and lack of understanding: he believes to be quite reasonable when he doubts. Hold up a word of God to the doubter, and stand firm that it is above all doubt: such confidence of a pastor strikes down doubt, and awakens confidence where it has fallen asleep; free, defiant contempt of reason, which rebels against God, drives it from the plan. - If one is in deep repentance, speak the absolution of the Lord with divine power, and preach that absolution is greater and more powerful than all the sins of the world. If one is afraid in death, one should offer a prayer of thanksgiving to the one in whose holy scriptures the eternal promise is made every third word. Praise the dying person for the great certainty of the divine promise, against which even death with all its horror is a shameful liar. If one is challenged by Satan's cunning and violence, we know what kind of sword we have to put into his hands. If a man wants to clear himself and justify himself, show him God's judgment of all men in His word, and how God's judgment destroys all men's delusions. If one wants to sin, show him in God's sayings God's love and warning, wrath and curse-what more can one do?

Thus Christ fought his enemies - the serpent and the serpent seed, and overcame them all - until: "It is finished!" Thus Luther, in the name of God, slew the papist's glory and all his lies. In this way, each one can win the victory for himself. Confess God's word in word and life at all times, in all cases: the is the best, sharpest, calmest, most conscientious Protestantism. For without the foundation of the divine word, faith floats in the air and in the mist, is dream and imagination.

This way creates peace: it seems easy; but there is nothing more difficult than to teach it - to go and to walk. Look at the sermons of most preachers, what are they? Beautiful words, well-ordered sentences, splendid tirades, effort, agony and torment of words; but the method of faith, to base souls on God's Word, they do not understand. Of our preachers and pastors, a hundred are mystical and work preachers, until one, in self-denying love of God's word, desires to say nothing with everything he says but what God says, until one makes his greatest honor out of letting God's word triumph over himself and his gift, instead of striding with his gift over God's word and text, and wanting to become a knight in them. If more preachers had found their peace in God's words, there would be fewer learned chatterers in the pulpits, more satisfied minds among them, who would know with certainty in whom they believe, who could calmly assert in adversity and death: "My friend is mine and I am his!"

Think it over, dearest souls; and if it is wrong, speak better, for it is worth the trouble to talk about the way to peace!

**Peace be with you! Amen**

### **Ecclesiastical message from the West.**

We cannot refrain from informing our brethren in the East that Lutheran Zion here in the far West has recently received another addition of four capable workers. Two of them have found their field of labor in Illinois, and two in Missouri. The first is the former pastor in Toledo (Ohio), Mr. F. Lochner. He had been forced by his congregation (which he had only accepted on the condition that it wanted to be a Lutheran congregation) to continue his wandering staff, because the great majority had wanted to force him to accept reformed members into the congregation who did not want to be members of the Lutheran church and did not want to profess this church and its doctrine alone. Of course, Pastor Lochner, who is heartily attached to the Lutheran Church, could not submit to such a false union and church menagerie, so he followed an invitation to turn here, and has now accepted the call of two German Lutheran congregations in Illinois, one near Collinsville (12 miles from here) and the other of Edwardsville, and has already taken up his office in the same.

The second among the arrivals is the former candidate of the preaching ministry Mr.

Scholz (from Zittau in Upper Lusatia, Saxony). He arrived in America in May of last year. He arrived in America in May of last year, sent by the German association led by Pastor Löhe, which has already been mentioned several times in this paper, and currently serves a Lutheran congregation near Nashville in Illinois (40 miles from here), which has also called him as its pastor and before which he was ordained by the local Lutheran Pastor Bünger.

The third of whom we report is the former candidate for the preaching ministry, Mr. Wolf (from Hanover), who arrived here in fellowship with the latter and is at present pastoring the German Lutheran congregation at Perryville, Perry Co., Mo. having received ordination to it by Lutheran Pastor Grüber in Perry Co.

The last one, the former candidate of theology, Mr. A. G. G. Francke, from Meinersen in Hanover, was also sent to America by the above mentioned German association and arrived here in December of the last year. He has accepted a call to the pastorate of the Lutheran congregation in and around Dover, Lafayette Co., Mo., was publicly and solemnly ordained to this office last December 29 in the Church of the Holy Trinity of the Lutheran congregation here, and is at present on the journey to the place of his destination.

We report this with all the greater joy, the fewer of these faithful workers are to be found in the great harvest of the far West. With deep sadness we must see how here, because the lack of Lutheran preachers is so great, more and more of our Lutheran fellow believers are being seduced every day, partly by the enthusiastic Methodist ministers, partly by the indifferentist unit evangelical missionaries, partly by the rationalist priests of the belly, and are being alienated and torn away from the church forever. May the Lord of the great harvest strengthen the new workers and bless them, so that through them His name may be sanctified, His kingdom promoted and His will accomplished. Amen.

#### **God's judgment on Jesuit presumption.**

In 1678, a Jesuit in France preached a sermon in which he challenged Jacob Pielton, a Huguenot preacher in the Principality of Orange, to refute the evidence that the host was changed into the true body of Christ and that it should therefore be worshipped. Pielton did so before a large crowd in a thorough and convincing manner. The Jesuit was himself in the church and felt defeated. He therefore refrained from attacking Pielton further with reasons from Scripture and the Church Fathers, but stood up, and sought to a God-challenging way to pull out of the embarrassment.

"Great God!" he said in the following sermon-"how can You suffer that Your service (through the Mass), the most glorious and holy service, should be thought idolatrous? Is it true that we are idols and the priests impostors-where then are Thy thunderbolts, Thy thunderbolts, to smite us impostors and idols?" Hereupon he turned to the altar on which stood the consecrated host, and continued, "Yes, my Savior, I turn to Thee, and beseech Thee to pronounce judgment in our cause by a miraculous work! If we are idols when we worship Thy holy Sacrament, let fire come down upon us from heaven, as Elijah did upon the priests of Baal. Strike our altars with Thy thunder, and by such a judgment Thou wilt bring us out of error, and wholly convince us that we are idols.

With these presumptuous words, the Jesuit asked God for a proving miraculous sign on June 19, 1678. It was given to him; for God does not allow himself to be mocked. Ten days later, Wednesday, June 29, on the feast of St. Peter and St. Paul, a terrible thunderstorm came up in the sky, a thunderclap struck the church next to the great altar, just as the Mass was being offered. The thunderclap threw the priest to the ground on his back. The lightning also struck the next chapel to the left of the choir, and burned the altar cloths to powder, because here, too, Mass was being said. Several people were damaged, and the fire had to be extinguished at the church tower by evening.

(See Wölbling's Christian Stories, p. 41.)

Note: We should like to see how the "Truth Friend" will tell the above story to his readers in order to burn his dear Jesuits white again. In No. 8 of the "Lutheran" we told how the Jesuits promised a reformed preacher that they would "preserve his life" if he recanted, but still mocked him after he had recanted, because he wanted to keep the word they had given him, and said: They had understood that about eternal life. The "truth friend" knows how to use this to praise the Jesuits. He quotes our communication in No. 487 as follows: "In its last number, the "Lutheran" also bitterly reproaches the Jesuits for having

brought a reformed preacher back to papism and for having offered eternal salvation (?) instead of temporal. Here the beloved reader has an example of the latest times for an exposition of "Jesuit morality." One sees from this that the editor of the Truth Friend has himself gone to school with those whom he defends, and therefore does honor to his teachers. He has evidently well understood the principle of Jesuit morality, that the end justifies the means and "that one need not keep one's word if one had no intention of keeping it."

**"I am a worm and not a man, a mockery of the people and contempt of the**

**People." Ps. 22, 7.**

Luther makes the following application of this saying:

The Holy Scripture is God's Word, written, and (that I speak thus) lettered and formed in letters, just as Christ is the eternal Word of God shed abroad in mankind. And just as Christ was kept and acted in the world, so is the written word. It is a worm and not a book, compared to other books. For such honor with study, reading, contemplation, retention, and use does not happen to it as it does to other human writings: if it becomes good, it lies under the bench 2c. The others tear it apart, crucify it, and put it through all kinds of torture, until they interpret and stretch it to their heresy, mind, and will, and finally even destroy it, kill it, and bury it, so that it is cast out of the world and forgotten; but in its place sits the whore with the golden chalice, filthy and filthy talents, and other books of the rotten. But it must remain and come up again; no guarding or defending will help.

Therefore, it is a good sign to whom the precious gift is given, that he has love and pleasure for the Scriptures, reads them gladly, holds them high and valuable. God certainly honors him again, that he has the right seal of the called and chosen saints, and belongs among the apostles and other saints, who do not hold with the damned world that Christ is a worm, a mockery of the people and contempt of the people. But confess with St. Peter that he is the Son of the living God, Matth. 16, 16... and that the Scriptures were written by the Holy Spirit. (L. W. IX, 1358.)

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### **The Eleventh Commandment.**

A preacher visited his sick schoolmaster and asked him with what he comforted himself. The latter answered, "With the urgent commandment. How? said the preacher, with the urgent commandment? What is it then? The sick man then recited the last verse of Luther's song, "These are the Ten Commandments:

The Lord Jesus Christ, who became our mediator, helps us!

It is lost with our doings, earning only vain wrath. Kyrieleis.

Was that not well comforted? (S. Schwedler in the Lutheran house book.)

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### **Paid:**

1st half of the 3rd year Hr G. Hr Brockschmidt sen.

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Vol. 3.

St. Louis, Mon., Jan. 26, 1847. no. 11.

**Strange letter from a noble lady, the Frau von Reihnitz in Silesia, who left her homeland and all her possessions in 1703 for the sake of the Lutheran religion with six mostly uneducated children.**

With a short historical preface and some notes edited by C. H. von Bogatzky.  
(Conclusion.)

The other children were all of that mind. But I was so very weak, and all the children, great and small, were confident, that my eternally faithful God had to drive me away through my children; so unruly was my old Adam sense. But I had to feel the special impulse of the Holy Spirit. However, I must have felt the special impulse of the Holy Spirit, for He acted quite actually and clearly with us. I cried out to God that he would strengthen me and ease what was so difficult. My Savior also heard this and gave me the grace that on May 22nd, without my people knowing what it meant, I set out in the name of Jesus with my poor 6 children; but no one can believe how difficult it was.\*) My son encouraged me thus: "Dear Mother, our Jesus was much smaller when he went into misery for our sake, and you, as a true Christian who knows God's will and command, do so! What should I do, since I have to learn what a Christian is? - God strengthen you." This reassured me very much, and so I traveled in the name of Jesus the first day to Seifersdorf, and the 23rd of the same month to Wiesa near Greifenberg, where the dear Mr. Schwedler was the first to receive me in my exile, to whom God will pay in time and eternity. I must not forget here that, as I was leaving my home, God gave me 5 Rthlr. through two pious hearts who had noticed my escape; this encouraged me greatly. In this way, my God chastised me, the weak one.

The following is also a true miraculous goodness of my eternally faithful God. Some weeks ago, when my project was mentioned by a noble and true Christian woman from Silesia, to whom I

No matter how weak a person may be and how much he may feel the unruly Adam sense, if he only wants to do the will of the Lord and asks and begs for strength, the Lord will certainly strengthen him and help him through all obstacles, no matter what the cost.

my anguish of heart, had been told in Sorau at the funeral of the blessed Count, the Count of Reuss XXIV. At first he had listened to it without any movement, but later he had been troubled by it in his mind and the great God had directed his heart in such a way that he had written from Sorau to this distinguished woman, as he found that God wanted him to take care of this young Reihnitz, he therefore asked her to encourage me and to tell me: "If the child wanted to leave his biological father for the sake of Christ, then I should send him the same one, so that he would be his father. However, they did not trust me to send this letter, but sent it to Mr. M. Schwedler. When I arrived there very depressed, the dear Herr Magister brought it to me for my great comfort, reassured me very much from God's Word of the wonderful provision of my God, and exhorted me to go to Friedersdorf (to Herr von Schweinitz), where I would be advised where I could bring the children to safety; for he could not advise me to leave the children there and go back to Silesia. Because I was a complete stranger there, I was very afraid that I would be a burden to the dear Friedersdorf home. However, necessity chased me there. The dear Pastor Schwedler also assured me that they were true Christians.

When I get there and ask for advice, I find such active Christian hearts there, who show me their Christian love in deed, to whom the great God may pay in time and eternity. The dear gentleman from Friedersdorf, who has also received great gifts of understanding from God, also advised me against going to Silesia, because I would not be treated as a lady, as I imagined, but would rather want to make an example of me; he advised me to go to Lauban and to expect letters from my first husband there. Now my suffering began; I could not contain myself because of my heartache. The great love for my dear husband offended me, Satan did not celebrate either. For the challenge that I had broken the marital oath of fidelity wanted to overwhelm me; I felt all consolation.

I knew no one in Lauban; I had little money to spare. I had to send my people back from here and hire a foreign carriage, so that they would not soon know where I was until I saw how my dear husband would behave; there was need, there was heartache, it is inexpressible. But God is faithful, who could work his work better in the children than in my corrupted Adam's mind; they were confident and full of joy that they were only out of danger. Yes, as we crossed the Silesian border and I was very sad, a loud shout of joy and praise of God broke out among my children. Yes, in the presence of the Lord and the woman from Friedersdorf, my child of 3 years of age spoke to me thus: "Little mother, do not weep, God is still alive!" What also so moved these Christian hearts that they did this mercy and took this child to themselves; for which God be praised forever.

When I came to Lauban, I had already been recommended to the Rector M. Hoffmann and M.

Edelmann, Diaconus, who also willingly took me in, to whom the great God would pay in time and eternity! The Rector had already arranged for lodging and assured me of the faithful provision of my God; they also both proved to me how I would not have broken the marriage, because I loved my dear husband constantly, and only for the sake of the children's salvation, as a faithful mother, would have distanced myself from him only for a time. But my heart almost did not want to console itself.

My dear husband, whom I had informed of my escape by letter, immediately sent three messengers to look for me; his grief was also immense. On the holy day of Pentecost, or On the day of Pentecost, or early on May 27, when I was about to go to church, a messenger came and brought me a letter from my dear husband, in which he lamented very agitatedly, but quite kindly and lovingly; he painfully told me how I had broken the marital oath of fidelity to him; it was so painful to him that his fidelity had departed from him that he had to lie in bed with heartache. Then my wounds became quite new; there was fear; no consolation would adhere; there was trepidation, so that I thought it would now be impossible to overcome it.

Then my eyes became real rivers of tears; then I whimpered miserably; all strength was gone; but the Lord sustained me and helped me to wrestle; and in the power of his strength I fought, and was victorious! When I was weak, I was strong. Oh praise be to our God! - But the children were strong in God.

On July 1, my dear husband is coming out to the mayor Günther, where I asked him to come. When I heard this, my joy and fear were so great that I hurried out of my apartment without a second thought, fell on his feet and begged him for mercy and constant love. This I also obtained. But he presented to me with sorrow the misery in which he and all of us would now be placed. Of course, he only looked at everything with carnal eyes and fervently demanded the sons, or the little girl in place of the great son. Then the children all fell at his feet and said: "Dear father, you do not want to have our damnation, because we do not dare to be blessed in any other way than on the evangelical religion! †) He listened to this in great consternation, but he presented my unfaithfulness to me in a moving way. I now had to refer to the Bible, and thus had the opportunity to present the Holy Scriptures to him, and to prove from them that I had to go out of clear command of my God, at the loss of my blessedness, which I had underlined everything in my Bible. Thereby he was very moved that I clearly perceived the trait of the precious Holy Spirit in him. I clearly perceived the trait of the Holy Spirit in him. He then asked for a book containing devotions of the Holy Passion, with the words: "That I may also seek my Jesus, find him, and be comforted by him. Then I was comforted, and gave him such a book, which he also read out completely. "How faithful God is," I said to him, "do not resist, and you, my heart, will know what salvation the Lord will do for us. As much as God granted me, I persuaded him, which he listened to willingly, contrary to his custom, with much sighing.

On the 6th he left again, came back on the 15th and told me how the Oberamt had contacted Sr.

(Matth. 7,13.14. Joh. 14, 6.), that all religions are equal to each other (Apost. 4, 12.) and that one should not reject any faith and should not leave his religion, even if it is full of errors (Ephes. 6, 5.); who therefore say: Believe what you want, just be a good person and you will be saved! - May also the present so-called "evangelicals," that is, the unrighteous, be put to shame by the example of those children who, when they were awakened by the Spirit of God to earnest concern about becoming blessed, were at the same time driven by the same Spirit to take the truth very seriously. Those who now make a distinction between the Christian, pagan and Turkish religions, but consider all parties in Christendom who still say "Lord! HErr!" as equally good, who therefore want to unite with all sects and say: Believe only in the Lord Jesus, then it is all the same whether you are Catholic, or Lutheran, or Reformed, or New Evangelical, or Methodist, or Anabaptist: such would certainly not have left everything for the sake of religion with the children of Frau v. Reihnitz and gone into exile.

Majesty the King in Poland that his wife and child would have to be given to him as husband and father. He wanted to know my thoughts about this, so I asked him sincerely not to do this, he would chase me to Brandenburg with this, I had already made arrangements for such a case, then he would break the marital oath of fidelity if he drove me so far away from him, since we could meet here in the vicinity; he should get to know Satan, who wants to move him to this with fine tools.

On August 1, he left me deeply moved and came out again quite ill on the 5th; I asked him to use the doctor here. He did so willingly and remained here until Sept. 10. Then he left, but with a heavy heart. He also became ill again, so that he feared he would not be able to come out again: he wrote to me diligently every week; his illness increased. Sorrow was again excessive, but we cried heartily to God to save his soul and bring him out, so that I too could do my duty to him. When I was so heartily grieved, God comforted me through my little girl, who said: I should rejoice, God would bring my dear father out, he would have to come and become a Protestant. This encouraged me very much and I firmly believed that God would do it and hear our heartfelt sighing.

On October 22, God really brought him out to me, and although he was very ill, the joy was great among all of us, we praised the great God and sighed in faithful trust for his soul. The very next day he was bedridden; although I did not lack any delicious medicines, it soon seemed that even the most powerful tonics had lost their strength in him, and, which was very hard for me, there seemed to be danger of life. So my main concern was for his soul; I therefore sighed heartily to God with the children, because he had also redeemed this soul so dearly, he would also save it. God heard me; he governed Mr. Edelmann that he visited him and used all diligence to dissuade him from the many superstitions and the erroneous opinions (of the Catholic Church), and showed him the only source of life, the bloody, fully valid merit of my JEsu, which the dear man then also grasped with faith through the special grace of God. He did not make a public confession of his conversion, but as a true Evangelical Lutheran Christian he died gently and blessedly on October 26, solely due to the great merit of his Savior. Oh, praise be to God



in eternity, who sent me here to save my dear husband's soul! Oh, how the Lord loves people! All that has breath, praise the Lord! ‡)

‡) Thus the wonderful, wise and almighty God knows how to turn even the greatest adversity to the best, so that it often happens, as we sing: "You are the wise God, and can direct to the best, what we often grieve about the most. So our God often needs even the anger

On February 27, 1704, God gave me a healthy little son. I would also have taken this love pledge with me from Silesia, "and indeed the last week, so that this child had already been an exile even before it had seen the light of day.

Oh how great is the goodness of the Lord over me. According to the body, the dear God also provides for us graciously, and throws our manna to me and my poor orphans through pious Christians near and far, more and more fatherly; he also strengthens us to suffer lack for the sake of his name. Since we left Silesia thinking that we would have to earn our bread with unaccustomed work, the faithful Father's heart showers us with rich blessings. How faithfully God fulfills His promise to those who trust in Him! May God strengthen our faith, love and hope, so that we will not lack anything. To him be glory forever and ever.

### **Does the old Lutheranism lead to Rome?**

(Continued.)

In order to make it clear to our readers that the ceremonies which the old Lutheran Church has retained do not certify any inclination of the same towards the Roman Church, we have proceeded, as the inclined reader will remember, from the hopefully unchallenged premise that the old Lutheranism could only lead to Rome: 1. 1. if our church, along with the ecclesiastical ceremonies, had also accepted the false doctrine of the Roman church; and 2. if it had also retained the customs of the Roman church that are contrary to God's word, or just those that contain something peculiar to the Roman church, belong to the very essence of the papacy, and were introduced to favor and support it.

We have now shown that the old Lutheran Church, first of all, had a completely different doctrine of ceremonies than the Roman Church; we have shown that while the Roman Church teaches that its human customs bind the consciences like divine ordinances and are a part of divine worship, the old Lutheran Church, on the other hand, teaches that all human ceremonies in the church, which are neither forbidden nor commanded by God, are pieces of Christian freedom that can be accepted or rejected, retained or abolished, depending on the circumstances. We have further shown that the old Lutheran

Church was opposed to the doctrine of liberty and persecution of enemies established by it for our good. If the poor papists had not wanted to take away the daughters of the woman of Reihnitz by force, they would have kept her husband and sons in the fold of their erroneous church; but since their spirit of persecution goes so far, and also reaches for the daughters, they lose the sons along with the father, and drive them themselves into our Lutheran church. Thus the enemy must harm himself; therefore Luther says in one place: "If Satan were as clever as he is mad and furious, he would let the children of God follow us." He drives us through his temptation into the Word and prayer, and these are the weapons with which he is overcome and we are gloriously helped.

The author is of the opinion that the Church does not act on all such ceremonies itself, but rather confirms its doctrine by deed, if under certain circumstances it has nevertheless decidedly rejected some ceremonies and nevertheless decidedly adhered to others.

The question now arises: Does the old Lutheran church have a different doctrine of the ceremonies than the Roman church, but does it show that it is closer to the Roman church than the other Protestant denominations, that it has retained ceremonies that are contrary to God's word or that are genuinely Papist? The wonderful guardian of Zion in Baltimore, Mr. Weyl, asserts it; he writes: "To make a triple cross over the baptized child,\*) erection of a crucifix in the church, and the burning of wax candles on the altar at Bright Day at supper time 2c. 2c., doesn't that smell like Rome?"

We now proceed to the illumination of this point by presenting to the reader one by one the ceremonies which the Lutheran Church has taken over from the Roman Church, and examine whether one or the other is really in conflict with God's Word or can be called a papal remnant. We will begin with those that Mr. Weyl has mentioned, because we must assume that these are the ones that cause the greatest offense.

The first papist ceremony of our church is the designation with the sign of the holy cross, which is used by the church in many cases. It is true that these ceremonies have become so rare in our time, in which even the servants of the Church are ashamed of the crucified Son of God, that even simple-minded honest Christians, who find them almost only among the Catholics, come to the conclusion that it is a badge of the Pope's vassals. But we ask, can there be a more innocent ceremony, which has a sweet meaning that is so obvious to everyone, than this one? Assuming that this ceremony had only become customary after the advent of the papacy, would not everyone who believes in the crucified Savior, loves him and therefore likes to be reminded of him, call it a very sweet and edifying ceremony? But whoever is only a little familiar with the history of the Christian church will know that this beautiful and meaningful ceremony is ancient and was in use long before the rise of the papacy, even in the time of the first love of the Christians, in a time in which hundreds of thousands died as martyrs for the crucified. Already the first Doctor of the Church after the Apostolic Fathers, Justin Martyr, mentions this Christian usage in his second book.

The words of an invocation of Mary, which Mr. Weyl lets flow in here, we leave out, since we have already dispatched the shameful lie pronounced with it in No. 5.

At the time of the church father Tertullian, who was born in 160, the designation with the holy creutz was already so general among the Christians that he could write: "For every step, for every entrance and exit, for putting on clothes and shoes, for washing, for eating, for lighting, for laying down and sitting down, in short for all our daily business, we designate the forehead with the sign of the creutz. (Lib. *äs corona militis* s. III.) The same Tertullian, interpreting the baptismal ceremonies, writes, among others, "The flesh is signified (with the creutz) that the soul may be protected." (vs *resurr. carnis*. 6up. 8.) From this we see that already in Tertullian's time the sign of the creutz was used not only in common life, but also in the church. And indeed, at that time, one did not associate the superstitious opinion that in the sign of the cross itself lay a special magical power, as was later taught in the papacy and is still taught. \*) To the reproach, which the pagans made to the Christians at that time, that they worshipped the Creutz, Tertullian answered them: "Who also among you thinks that we worship the Creutz, he will have the same sanctuary with us. Wood is wood; the figure does not make the difference." (Apologet. o. 16.) What shall we say to this, that now even Lutheran preachers and newspaper writers suspect the designation mild Creuze as something papist? Is not the most innocent thing and a lovely simple sign of remembrance of the crucified Savior thereby stamped with an abomination? Does this not turn Christians in the best time of Christianity, along with many thousands of holy martyrs, into superstitious papists? Did the Lutheran Church, as no sensible person denies, have the right to retain innocent ceremonies which had remained in the Christian Church from the good old days even under the rule of the Pabst, was it allowed to take away the sign of the cross, this most beautiful of all symbols which a believer can only have? - Yes, says Mr. Weyl, "the time of children's games is over, and the worship of God in spirit and in truth is decreed for us." We reply: We truly do not envy this man such childish and ridiculous thoughts of maturity and spirit; indeed, we can only pity him as an unhappy man who, according to his own declaration of childish

\*) In the Catechism of the Jesuit Canisius, held in such high esteem by all Catholics, it says: "For what purpose is the sign of the cross useful? Answer: Mainly to

drive away the evil spirits and to destroy their violence, attempts and devilish arts." Hereby compare Eph. 6, 16. - The Catholics will say: Don't the church fathers also speak of the cross in this way? We answer: 1 Thess. 5, 21 applies here. The Bible is not to be corrected according to the church fathers, but the church fathers according to the Bible. By the way, it is also a different matter when the church fathers speak of a matter in bold oratorical figures and when one now forges new doctrines from such figures.

(Cf. Matth. 18:3.) But another might say: Should the Lutheran church not have abolished the making of the creed, since so much superstition is practiced by the papists with it? We answer: The abuse does not cancel the right use. A true reformation is not an abolition of all existing customs, but a purification of the good ones from abuse and false addition according to the rule of the apostle: "Examine everything and keep what is good!" does not abolish, but - "keep." But why the Lutheran church has kept just this designation, we will let the great Lutheran theologian Johann Gerhard speak about it. He writes thus: "The sign of the cross is formed on the forehead and chest of the child (to be baptized); this is not done out of superstition or for the sake of its supposed supernatural power, but this is to testify that the baptized child is accepted by grace and born again to eternal life solely through the merit of the crucified Christ; it also reminds us that the child is included in the number of those who believe in the crucified Christ, that the old Adam must be crucified in him through baptism, Rom. 6, 6. and that the same would be subject to the creuze in this life. According to Gen 48:14, the patriarch Jacob, by clasping his hands together and laying them out to his grandsons Ephraim and Manasseh, forms a cross and reminds them of the cross of Christ. Some ancients also count the sign on the foreheads of the servants of God as a creed, Ezech. Christ crucified was once a foolishness to the Gentiles 1 Cor. 1, 23. Therefore they called the Christians crucifix worshippers (*crucicolas*) in mockery, as Tertullian testifies; the Christians therefore called themselves, to show that they were not ashamed of the cross of Christ, with the same in the middle of the forehead. Cyril of Jerusalem writes (Catech. 13.): ""Do not be ashamed of his creed. If you want to argue with mild unbelievers about it, just make the sign of the creed with your hand first. . It is the sign of the faithful. . \*) Do not deny the crucified one, or the whole crowd of witnesses of his creed and sufferings will appear against you, except for the rocks, which are split at the death of JEsu, as can still be seen."" Augustine's writes (Serm. 8. äs verd. vom.) ""The wise men of this world mock us because of the cross of Christ, saying: what kind of heart have you, who worship a crucified God? Make the cross on the forehead, where the seat of "shame" is.

It is known about Felix and Narcissus that they were recognized as Christians by their pagan host, because as often as the hour clock gave the sign, they marked themselves with the sign of the cross.

f) In his "Confessions" (B. 1. C. 11), this church father praises before God that his pious mother Monica, when he was still an infant, had blessed him with the sign of the cross.

etc."" Therefore, when the catechumens (who had registered for baptism) surrendered themselves to the crucified Christ, their foreheads and chests were marked with the creuze as a sign of faith and confession of Christ. From the baptism of catechumens, the sign of the creuze, like most other ceremonies, passed to infant baptism." (I<sup>oo</sup>. tksol. Lapt. § 261.) "Can," writes Gerhard in another place, "the formation of the sign of the creuz over the bread and the cup (in the holy communion) be disapproved? Answer: This is a free ceremony, if it is used as a sign of blessing and consecration, but no spiritual power is attributed to it, ... one renews with it the memory of the Creuz of Christ, that is, of the Passion of Christ on the Cross, which is the source of all blessing, just as the laying on of hands is used as an external sign for absolution and ecclesiastical ordination. Chrysostom (Llom. 55. in Nr<sup>ttü</sup>.) and Augustine (IraoL 118. in Ioll.) mention that the sign of the creutz was once used in the celebration of Holy Communion. Communion was once used." (I-oo. tk. 8. Ooena,. §156.) - This will hopefully be enough to convince any impartial that the designation with the holy. Creuz is nothing less than something papist.

(To be continued.)

**He who rejects one article of faith rejects them all and makes everything else he does good reprehensible.**

(From Luther's last short Confession of the Holy Supper, 1544).

O dear man! Who does not want to believe the article in the Lord's Supper, how does he want to believe more and more the article of the divinity and humanity of Christ in One Person? And if it looks at you that you receive the body of Christ orally when you eat the bread from the altar, or that you receive the blood of Christ orally when you drink the wine in the Lord's Supper, you must certainly be much more challenged, (especially when the hour comes) how the infinite and incomprehensible Godhead is and must be so essential everywhere, and is bodily resolved and comprehended in the humanity and in the virgin's body, as St. Paul says Col. 1, 19. Paul says Col. 1, 19: "In him dwelleth all the fullness of the Godhead bodily."

And how is it possible that you should believe that the Son alone became man, and not the Father, nor the Holy Spirit, yet the three

The words of Chrysostom are thus: "Everything that contributes to our salvation is accomplished by means of it (the creed); for when we are born again (in baptism), the creed of the Lord is there; when we are nourished with the most holy food (in Holy Communion), when we are ordained to the ministry of preaching; everywhere and always this sign of victory is at our side. But lest it be thought that Chrysostom ascribes to the outward sign a power in papist superstition, he adds: "The apostle has called the creed something delicious, which must be made not only with the fingers over the body, but certainly with great faith over the soul.

Persons are nothing else than the one God in the very essence and nature of the one Godhead. How can it rhyme? How is it possible that the one whole perfect Godhead of the Son should thus separate or divide itself so that it is at the same time united with mankind and the same one Godhead of the Father and the Holy Spirit is not united in mankind? Spirit is not united in mankind? And is at the same time one Godhead in Christ with mankind One Person, and not the Father or the Holy Spirit. Spirit. Oh, how they shall rave, stagger and rumble when they come here! There they shall find to interpret; as I hear, that they go on confidently and piously with eutycherei and nestorei \*). For that is what I thought and said, they must come here; the devil cannot celebrate; where he founds a heresy, he must find more, and no error remains alone. When the ring is broken in one place, it is no longer a ring, it no longer holds, and it always breaks.

And if they boast that they believe this article about Christ's person and talk a lot about it, you should not believe it, they certainly lie about everything they say about it; they say it with their mouth (as the devils in the Gospel also call the Lord the Son of God, Marc. 5, 7.), but their heart is far from it (Matth. 15, 8.); that is certain. Just as the Jews swore by the living God, but swore falsely, says the prophet. The Turk also praises the name of God, but in dying they find out who their God is. For it is certain that he who does not or will not (after being admonished and taught) believe one article, certainly believes none in earnest and right faith. And whoever is so bold that he may deny or punish God with a lie in one word, and does this wantonly against and above that which he has been admonished or instructed once or twice, he may also (certainly does) deny and punish God with a lie in all his words.

That is why it is called round and pure, whole and all believed. The holy. The Holy Spirit cannot be separated or divided. Unless there are weak people who are willing to be taught and not to contradict half-

stubbornly. Otherwise, where it should apply that everyone should be without harm if he wants to deny an article because he considers all the others to be right, he would have to deny it.

By Nestorianism is to be understood the heresy of Nestorius, a patriarch of Constantinople, who taught that the Godhead and humanity in Christ were not united in one person, and who therefore denied that Mary was a mother of God. This heresy was publicly condemned at the third general church assembly at Ephesus in 431. The Reformed, however, accepted this heresy again, separating the divinity and humanity of Christ as Nestorius did. - By Eutychianism is to be understood the heresy of Eutyches of Constantinople, that in Christ the Godhead and humanity were fused into one nature. While Nestorius separated the natures, Eutyches mixed them, and other heretics fell back into the Eutychian heresy, which was condemned at the fourth general church assembly at Chalcedon in 451.

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(although in principle this is impossible), then no heretic would ever be condemned, nor would any heretic be able to be on earth. For all heretics are of this kind, that they first begin with one article, and after that they must all be denied; as the ring that gets a bristle or a scratch, it is no more good at all, and where the bell bursts in one place, it also no longer rings, and is quite unfit.

Let the examples teach you this. Arius took this one article, that Christ was not God, but a creature; the other articles all, and especially that God the Father was one God, Creator of heaven and earth, that Christ died for our sins, that baptism, sacrament, key, resurrection of the dead, and eternal life, he believed more devoutly (as his words read) than the true Christian beliefs: nor does the Holy Scripture stand there and testify that he believed no article. Scripture testifies that he did not believe any article. For thus says St. John I, 2, 23: "He that denieth the Son hath not the Father; he that confesseth the Son hath the Father also" 2c. If then Arius does not have the Son and Father, then he also has no God, nor Creator of heaven and earth, that is, it does not help him that he calls God the Father Creator of heaven and earth with his mouth and praises Him highly, although no other God is Creator of heaven and earth than the one whom Arius calls with his lying mouth; nor is He a God to him, the Ario, because he denies his only Son Christ and blasphemes that He is not God.!) So baptism is no longer baptism for him, forgiveness of sins no longer forgiveness of sins, sacrament no longer sacrament, that is, it is no longer of any use to him, even if he was previously baptized correctly, received forgiveness correctly, sacrament correctly. So he has lost all articles of faith, because he denies the right God of faith, Christ, and no article is of any use to him, and he can also believe no article with right earnestness, but must use them all to his condemnation, as the other commandment says: "Thou shalt not take the name of thy God in vain. Ex. 20, 7. Then you hear that even the right holy name of God does not help. The right holy name of God does not help, but is a shame to those who do not believe rightly, but take it in vain. Therefore the fathers also disputed whether Arian baptism was also true baptism. So one misfortune always comes from another.

Macedonius, bishop of Constantinople, the heretic, also believed all the articles, without

s) Also in America (and among others also in this city) there are preachers who deny the divinity of Christ, and yet find listeners who consider them Christian preachers. O blindness! Whoever does not consider Christ to be the true God, born of the Father in eternity, is an atheist according to the Scriptures, no matter how much such a godless belly ponce may babble about the "dear Father in heaven", such gibberish in a priest's skirt is only the fool's rope on which such a bag cutter leads his poor listeners on Sunday, so that he gets money from them to serve his true God, the beer mug, during the working days.

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The one that the Holy Spirit would be the right God. Spirit would be right God. What did it help him and his people? It was so much to him, as if he believed none (article). And even if he pronounced and named them with his mouth, he still has no God, because he considers the Holy Spirit to be no God. Therefore he has no creator of heaven and earth; his baptism is nothing, no forgiveness of sins, no sacrament, no eternal life. And even if he lives strictly and leads an apparently Christian life, nor is he a true Christian, but a great hypocrite, it would be much better for him not to be a Christian, nor to misuse and falsely use the Christian name, that is, to use and honor it so damnably.

Nestorius, bishop of Constantinople, was a strict man in all articles, but in one of them he was a heretic, that the Son of God, Christ, was not born of Mary the Virgin, and that Mary was not, and could not be, the Mother of God. With this, all the other articles were also nullified for him, without what he could call them with his mouth and abuse them. †)

Therefore, from these three heretics many more heresies broke out in the end, and gave themselves up in the day (for they were hidden in it before), until the troublesome Mahomet came out; for all histories testify that Mahomet came out of the Arians, Macedonians and Nestorites, in whom he also was in time and from the beginning.

And from where did the pope become so full of heresy, and always brought one heresy after another into the world, until now in Rome, especially in the pope's court, they are vain Epicureans and mockers of the Christian faith? Namely, because they have fallen from the faith of Christ to works, that is, to their own righteousness. Of what use is it to him that all the other articles remain? What does it help him that he praises with his mouth the true God, the Father, the Son and the Holy Spirit? What good does it do him that he praises with his mouth the right God, the Father, the Son and the Holy Spirit, and makes a good impression of a Christian life? Nevertheless, he is and remains the greatest enemy of Christ and the real antichrist, has made himself the head of Christianity, ... thereby so much abomination of the masses, monasticism, fornication, is thrown into the world, until so long even the monks by their lousy caps help the dying Christians to heaven.

Therefore, it will not help the enthusiasts that they make a big fuss about the sacrament, about the spiritual eating and drinking of the body and blood of Christ and about the love and unity of the Christians. For these are vain fig leaves, since Adam and Eve wanted to cover and adorn themselves with them, so that God should not notice their shame and sin. Much less will they help their great work with teaching and writing, with serious chastening.

†) What would Luther say if he came back and saw how the "General Synod", which calls itself after his name here, deals with the supplement of pure doctrine entrusted to it, how it not only throws away one article (that of Holy Communion), even blasphemes it, but does not hold on to one.

This is still a pagan thing. In addition, this is lost, that they believe God the Father, Son and Holy Spirit and Christ the Savior. Spirit, and Christ the Savior. All, I say, is lost, with all articles, however rightly and blamelessly they call or give them with the false blasphemy, because they deny and give the lie to this one article, since in the Sacrament Christ says: "Take (the bread) and eat, this is my body, which is given for you":c. For all their talk about spiritual food and love is intended to cover up and adorn such harm and poison that it should not be respected or seen, but that they should be regarded as the best and most special Christians. That means in German, to put a devil's specter before the eyes, and to adorn the dark devil (as St. Paul teaches 2 Cor. 11,14.) with the light garment of the light angels. Therefore, their great boast and much work is lost, because they do not want to be Christians in this one article.

The Lord speaks of this in Luke 11:35: "See that the light in you is not darkness. If therefore thy body be all light, and have no part of darkness, it shall be all light. There you see that the Lord wants everything to be light in us and not a piece of darkness under it. As also Matt. 6:23: "If the light that is in thee be dark, how great shall be the darkness itself?" and Paul Gal. 5:3: "I testify unto every man, that whosoever shall be circumcised, (which was a piece,) is fallen from Christ and from grace, and is guilty of keeping the whole law." Hence the saying of Jacob 2:10: "He that keepeth the whole law, and sinneth in one piece, is guilty in all pieces: for he that commanded: Thou shalt not commit adultery, he also commanded: Thou shalt not kill "2c. There is one God who has commanded all things; he who is angry with him in one is angry with all creatures and all the commandments of God, even his own good works which he thinks he has done according to the other commandments, because they are not done in the right obedience of

God, nor in the faith of Christ:c.

Would you like to say: Oh, dear Luther, it is to be hoped, or ever not to be feared, that God should be so very fiercely and cruelly strict that he would condemn men for the sake of one article, when they otherwise faithfully keep and believe all other articles! For not only the heretics, but also other sinners, as Sirach 7:9 writes, comfort themselves as if God would look upon their other good works and be gracious to them; just as King Saul wanted to adorn his disobedience with his devotion and sacrifice, 1 Sam 15:15. So they go there safely and surely, as if there were no need for them; the much great work and labor that they otherwise do will be outweighed by a certain amount. On the other hand, it must be said that God can neither hope nor provide that his poor, miserable, blind creature should be so foolish and proud against its creator.

But it is to be hoped that his humble, submissive, obedient creature will not deny and blaspheme a single word, but will warmly accept all and every one in particular, and give thanks with all joy that it is worthy to hear a single word from its dear God; indeed, it behooves God to remember. But now the heretics do nothing else with God's word than as if it were man's word or a fool's word, which they would despise, mock and blaspheme, and could make everything better according to their own beautiful conceit. They do not want to be instructed to do so. All is lost. And here the great many good works and labor will not outweigh the few evil pieces. For there is neither much nor little, neither small nor great good works, but vain, evil, damned works; for unbelief or blasphemy makes even the good (as they call it) works not and damns them. Yes, such good works are worse than bad sins, because they are done in blasphemy against God's name and word and in stubborn denial, so that it would be much better and desirable for them to do sin and evil works, if they knew what they were doing. Now they follow the saying of Solomon, Ecclesiastes 5:1: "Keep thy foot when thou goest to the house of God, and come near to hear; for this is better than the sacrifices of fools, which know not how evil are their works. Sacrifice is a good work, nor is it evil, if the fools who will not hear (that is, the ungodly or heretics) do it. But they will be judged much more harshly and cut by the saying Psalm 50:16: "God saith unto the wicked, Why takest thou my word in thy mouth?" Enough of this; he who will not hear, let him go. (L. W. Hall. A. XX., 2214. ffl.)

The "strange letter of Frau von Reihnitz" reported in this and the previous number has been printed in pamphlet format. It should be particularly suitable as a gift for catechumens. It is available from the publisher, stapled in the envelope, the piece at 5 cents, the dozen at half a dollar.

### **Exemplary behavior of a Christian woman against her hostile husband.**

A wife who lived in faith in the Son of God as a true Christian had a husband who was an enemy of Christianity and a servant of sin. Once, when he was in the company of his fellow sinners at a drinking party, where, among other things, women were mentioned, he praised his wife as an exemplary woman, only that she prayed so much and read the Bible. "But," he added, "with all that, she is quite master of herself, and if I were to come with you to Mit

ternight, and if she would get up and make us dinner, she would willingly and kindly do anything I ask." The company was impudent enough to challenge him to the test by a high wager. The bet was made and the company went straight to his house at midnight. "Where is the woman?" asked the man, as the maid came out to meet him. "She is already lying down," was the answer. "Call her," said the man, "and tell her to come out presently, and make us an evening meal." The woman got up immediately, came out, greeted the company politely and kindly, and said that they would only have to be patient a little while, and that dinner would soon be ready. It was not long before the meal was served, and the woman served her guests with such kindness as if they had been invited by her. After the meal, she could no longer hide her amazement: "Mrs. N., said the most sober of them, "You amaze us," and then he told them how they had made a bet with her husband and now lost the bet."-"Tell us," he continued, "how did you come to be so friendly with people whose attitude and life you, as a pious woman, must detest?"-"Dear friends," replied the woman, "my husband and I, when we married each other, both lived in the flesh. It pleased God to save me from this unfortunate state. My husband, however, is still walking on this path, and I tremble for his future fate. If he died as he is now, how sad his fate would be! So it is my duty not to make his present life a living hell for him.

The whole company was moved by these words and they made a deep impression on the man. "Are you, dear wife," he said, "really concerned for my eternal unhappiness? Well, then, with God's help I will change." And behold, God also gave grace that he became a different man.

#### **"How and by what means shall conversion be effected?"**

Conversion of souls, Luther writes, is not a fictitious and false thing, nor does it happen in appearance or with the tongue (as many are thus converted), but means to be converted sincerely and with all earnestness and to become a different person, although the flesh and the outward man do not cease to strive and lust against it. And by no other way and remedy is the soul so changed and converted to the Spirit (that it becomes its own and all its thoughts, striving and thirsting after God and what is God's), than by the sweet words of the gospel, which are words of grace and sharp darts of the strong, wounding with love, that those become joyful and free whom before the law and lust had made unwilling and servants, and therefore hypocrites and false converts. That therefore the work of the gospel and fruit of the word is the righteous change and conversion of the soul. (Luther's Works, Hall. IV, 2224.)

#### **Certainty of faith.**

The father of the blessed Myconius testified shortly before his death: "If only three souls would be saved by the blood of Jesus, he would know that he would be among them. This reports Bogatzky in his reflections on the Passion of Christ. In his reflections on the hour of death, W. Bergmann relates something similar, namely that an old Christian gentleman, former master of provisions, by the name of Wolf Georg von Schaplitz (died Sept. 4, 1625), made the following bold statement: "If the Lord Jesus Christ suffered for only one man, then I believe and am certain in my heart that I am the same man. Whoever has not experienced anything of true faith will regard such speeches either as ungodly or as a sign of enthusiasm. Those who know something of what "to believe" means will admire them. God help us to believe that we belong to the great company of God's children of grace.

#### **How highly Dr. Luther respected good works.**

See how finely (the Anabaptists) teach about good works; they say they give their good works for a penny. With this they want to be our apes and teach us, because they have heard that we teach that good works do not make one pious, do not wipe out sin, and do not reconcile God. The devil adds to this and even despises good works, wanting to sell them all for a penny. I praise God my Lord that the devil, in his cleverness, must so shamefully abuse and deceive himself.

We teach, then, that God's reconciling, making godly, and taking away sin is such a great, glorious work that Christ, the Son of God, alone must do it, and that it is actually a pure, merely special work of the one right God and His grace, in comparison with which our works are nothing, nor are they able. But that therefore good works should be nothing, or worth a penny, who has ever taught or heard that? without from the lying mouth of the devil. I would not give my sermon one, my lection one, my writing one, my Our Father one, yes, however small works I have done or still do, goods before the whole world; yes, I consider it more precious than my body's life, which is and should be dearer to everyone than the whole world. For if it is a good work, God has done it through me and in me. If God has done it and it is God's work, what is the whole world compared to God and his work? Even if I do not become godly through such a work (for this must first come about through Christ's blood and grace, without any work), it is nevertheless done for God's praise and honor, for the neighbor's benefit and salvation, none of which can be paid for or compared with the world's good. And this fine mob takes a penny for it. Oh how finely the devil has hidden himself here! Who could not grasp him here! (L. W. XIV, 281. 282.



**In what sense does the Scripture say that God has hardened certain people? Job. 12, 37—41.**

Luther says about this: God does not need a work, nor is it a work or a deed, but an omission of the work of God. For that is why we do evil, because he ceases to work in us, and "lets nature do what it does in its wickedness. Otherwise, where he himself works, nothing but pure good follows. And This omission of God is called hardening by the Scriptures. For evil cannot happen because it is nothing, but only comes from the fact that nothing good happens or is prevented. S. L. Works. Hall. A. XV. appendix. Page 231.

**The church postilion of Dr. M. Luther.**

We have the pleasure to be able to inform our readers that Mr. Ludwig has decided, in order to facilitate the acquisition of the aforementioned work, to have it published in a large volume of approximately 1300 pages, completely in the style of the Hauspostille, for the price of H5.00, and to begin printing immediately, as soon as 1000 real signers have been found. We cannot help but remind the servants of the Lutheran Church of this country in particular of the incalculably blessed consequences it would still have for the late future if they could bring it about that this invaluable book of sermons would once again be at home in the Lutheran families and be passed on to children and grandchildren as an inheritance of the fathers. Let us, dear brothers in the ministry, consider what we might be now if the testimonies of our fathers were not still in print in our hands! Even the few remaining faithful Lutherans would perhaps have long since been devoured by the new After Lutherans or by the sects.

Mr. Ludwig writes to us: Subscribers are requested to contact the agents listed below, or for 10 or more copies, the publisher, if they live in a place where the books can be sent easily and safely. However, the entrepreneur asks everyone to take to heart that payment must be received quickly - or rather in advance.

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**Woltersdorf's address \*) to the sects that mock the Evangelical - Lutheran Zion in his case, and to all those who separate from the Lutheran Church and turn to the sects.**

---

He is still in his city, \*) Even though it has a thousand gaps; He, whose presence of grace still saves us the glory, that we are the community of the Father and the Son, despite all the misery that is found.

\*) Ps. 46, p. s.

We know it well, we do not deny it,  
That our outer face, through Satan's great lift and power O unfortunately already brought so far, that we, where blind foolishness wins place, are all too similar to the heathen people.

What is black, we do not call light.  
What does it do that some speak differently, who know neither God nor Luther, and yet call themselves Lutherans?  
The real limbs weep the more, God knows! we lament some even too much.

Joseph's shame is clear to us;  
We see the abomination evident.  
The household becomes a house of sin;  
The youth looks pathetic;  
And what makes the disgrace even greater, is that hardly here and there a guard is watching.

What Luther's heart and mouth taught is now considered wrong.  
One sees as new teachings what God's word can prove. O Lutheranism, you are not the old, when your tongue speaks so boldly!

If a man do good works, he needeth not JEsu's blood; \*) He thinks himself pure before others; Heaven must be his own.  
Another rolls around in the muck;  
And yet so †) believes in the gospel.  
\*) Nehmlich after his miserable thoughts.  
†) With a hypocritical belief.

One is baptized and also boasts of it, But one lives according to the old custom, Since one resists the baptismal covenant. The old man rules and lives.  
Many think that if they only go to the altar, they must be in God's grace.  
\*) We have deliberately chosen this testimony of Woltersdorf against the sects, since this man is still held in some esteem by them. D. H.  
How many confess a hundred times, and speak lies without number.  
He does not deliver what he promised,  
If he toils to be pious right away.  
He starts the game all over again, because he neither wants nor is able to improve himself.

Thus one takes JEsu right to the mockery of the dear absolution,  
And take comfort. \*) O Savior, your  
All the way into the Holle itself.  
You take, and don't ask who should have it;  
The church is full of such people.  
One believes that Jesus is there so that one can continue to sin with confidence.

He who believes and keeps the words of Jesus is blasphemed by our blind world.  
Whoever tastes and does Luther's teachings, they call a brood of heretics.  
He who makes himself JEsu's little flock,  
He shall not be luth'ric, and shall be suspected.

So deep one lies in the cesspool of sin And thinks there is no need. One boasts that one is free from error and is God's true church:  
O impudent mouths, be silent! and know that such a people is a stain on the church.

Lord JEsu, yes, that is how it looks!  
And you move away from us,  
As it happened to the Jewish people there, and you did not leave any seed there, and you did not have a pumpkin hut, so we would be like Sodom. \*)  
\*) Isa. 1, 8. 9.

But to you, O Lord, and to your power, we give eternal thanks, that not all are dead and blind, and have departed from you.  
For when Elijah thinks he is alone,  
So you tell him that there are seven thousand.  
1 Kings 19:10-18.

Hallelujah! Hallelujah!  
The Lord is certainly still there;  
His word is still heard with us;

The doctrine is not reversed here.

This is how the Spirit works through Word and Sacrament, so that the presence of the Son is recognized.

We have the word and doctrine pure;  
Anyone can be insured,  
That he believes nothing to his detriment.

Because one does not rob him of the test. And that one scolds our books of faith \*) we despise, because the proof is not valid.  
\*) Here are meant the symbolic books, or the confessional writings of the Lutheran Church, as there are: the Apostolic, Athanasian and Nicene Symbolum, the Augsburg Confession, its Apology, the catechisms of Luther, the Schmalkaldic Articles and the Concordia Formula, which together is called the Concordia Book, and which the enthusiasts often call our papal pope.

The Bible, God's holy word, a defense against Satan's murder, lies among us before everyone, so that a child can look at it. It alone is valid. A wise man reads and feels whether the teacher leads him in the right way.  
2 Tim. 3, 15. Acts 17, 11.

We teach and freely confess that there is nothing in earth and heaven that makes a sinner blessed, but he who was slain on the cross, who did all his Father's will, and shed blood to make atonement.  
Apostlg. 4, 10—12.

We baptize as the Lord taught.  
The Lord's Supper will not be turned back. And when both are needed badly, It has never served us well. We look at it with true sorrow, And sigh that it cannot be changed.

We are accused of our weeds.

But we open our ears here, and hear what the Lord said, when the servants themselves asked him: "Do you want us to go and fight it out? "Oh no! you throw the wheat out with it." Matth. 13, 28-30.

You children, why do you go out and desecrate your mother's house? You are so purely taught by her. You are converted in her bosom. She leaves you freedom, word and sacrament; What is the cause that separates you from us?

You will go out of our Babel, and leave Zion standing alone.

We are miserably condemned, but we are not yet called Babel. Look at us as a torn Zion, because God himself cannot yet reject us.

If one keeps the doctrine pure, Is many a one who does not like it. But, dear friend, what do you reap where you cannot sow wheat? And if the nights of error do not harm us, then the Scripture is called our light in vain.

Our books of faith are free from blind heresy. What some blind zealots do, the church does not bite well at all. A heart that errs and lacks because of weakness is therefore not counted among the heretics.

If one keeps Christ's teaching pure, and seeks to be one in faith, and speaks only after a kind, then the loud sense is preserved, which the Scriptures teach us with earnestness and emphasis, and which belongs to Zion's fortress building.

1 Cor. 1, 20. Phil. 3,16. 2 Tim. 1. 13. 14. 2. 15- 18. Tit. 3,10. Eph. 4,14.

How many think they are strong, and believe they see many things.

Of the newborn children kind \*) Has not preserved his soul.

He already thinks he is rich and full enough, but does not notice the secret deception.†)

\*) 1 Pet. 2, 2. -†) 1 Cor. 4, 8.

He thinks that because Christ is in him, he is free of external means; prayer and word and sacrament, which he recognizes as children's work, are only the letter that can be missed, he worships God in spirit and truth.

He who worships Jesus publicly, hears His holy word in churches, needs and loves the sacraments, likes to practice His prayers orally, and cannot leave the congregation, is not yet considered a man.

Col. 3, 16. 4, 2. Matth. 6, 9 - 13. 1 Cor. 11, 23.

Ebr. 10, 25.

O pity! if that is called manly, That one by his own spirit exalts himself in safety, And no longer walks God's ways, Which he orders for all believers.

Oh, test yourself! Aren't you already felled?

There another says freely:

The confessional drives me away from you, where the wicked are absolved, where almost an indulgence rules, yes, where so many troubles of conscience threaten the faithful shepherds along with the sheep.

The abuse may go to hell.

Only let the use exist. Who says that eating is harmful, Because some eat themselves to death? Then God's mild grace, yes, all his gifts should be sinful.

Praise God that this school remains, which still drives some to Jesus. Here the fish is brought to the net. Here one practices the received power. \*) Here there are so many opportunities, which offer us the hands for the salvation of our souls.

\*) Joh. 20, 23.

Yes, you say, why do you announce forgiveness to the wicked?

Friend, because hearts are not known, Because the hypocrite calls himself a sinner, Yes, as he says, repents of guilt with earnestness, And so cries for mercy through Christ's blood.

For he who still lives freely in sins And resists God before his eyes, Nor promises any improvement, Him one does not absolve. That many a tenant can act differently, that the church sees with lamentation.

But a faithful servant rejoices, When he rightly, with authority and with joy, Inherits bliss to the whole multitude, Yes, can lay his hand on each one; That is salvation, only accept it!

For we are not Mosi's messengers.

We do not serve the court of wrath.

We say, peace be with you!

Here all God's kingdom draws near! But if you despise the sight of grace, peace will return to us in a moment.

You think: If only the hireling does not speak The holy forgiveness, Who himself has not yet forgiveness! My empty heart will not be satisfied like this. The awe, confidence and fervor gives way; Then I have achieved as much as nothing.

O dear heart, you are harming yourself. Your Savior demands: believe me! Enough, the word and office is his. The servant may be a scoundrel servant. A king distributes the bread for the poorhouse very often through unfaithful servants.

You may speak, what do I break?

What use is this institution to me anymore?

What's with the absolution?

I already have the forgiveness.

Why do I have to get them from people? This is no longer appropriate for God's children.

O yes, my dear, do you not know what Jesus speaks to the disciples?\*) How? or is it not up to you, what Christ's wisdom can arrange? She lets the gifts, which exist with him, pass through the hands of men out of love.

\*) Joh. 20, 23. Matth. 18, 18.

Forgiveness is found by everyone who can ask Jesus honestly; but to be firmly assured, there are many seals: not only the Word, the Spirit, the Sacrament, but also this, which is called absolving.

I thank the Lord that His goodness gives me and you so many seals of grace; for he who thinks on firm grounds is all the more pleased, the more God helps him to believe.

You will still be a sinner, and daily cry for forgiveness. For this is the way of all salvation. \*) And whoever does not keep his heart small, The miserable judgment will certainly hit him: The strong may not have our doctor.

\*) Ps. 32, 6. The new Methodist saints do not have this kind.

Another emulates immensely,

That there be customs among us,

Which one commits at the service, Perhaps because he does not understand them; Here one does not baptize rightly according to his sense. There one holds it too badly at the communion.

O friends! Let the external be, For Jesus sees into the heart, What is not sinful in itself, That do and let every Christian, As long as he does it in lawful order. Everything is pure and good for the pure.

There I saw one of us walking, And standing among a strange herd. The good shepherd's face and pasture he seeks and knows not. But he thinks that he already pleases JEsu, Only because he joins others.

Another one goes out from us

And seeks a free house of the soul. He thinks we are too restricted and his conscience is offended; A semblance of the best freedom laughs at him, He does not think that he can deceive himself.

The Sinnen dazzle passes.

He realizes that he is bound.

Eats now a servile soul bread;

Freedom of conscience suffers misery, the freedom that deserves JEsu's blood, the freedom that, praise God! still grows green with us.

Note: How many things that are forbidden by God are made the conscience of Methodists!

But you who give of us,

And does not stand in true inflection,

You who call us a Babel, And do not know your Babel itself;

You, who value everything so contemptuously: Who then has appointed you judges?

Poor you! Let the splinter be.

Why don't you go into your heart?

Get your beam out first.

Search and sweep your own house. Then come and search with a loving mind, And do not throw the child down with the filth.

John says of some of them, "They are gone from among us; what is revealed to us by this? "They were not of our company." For if they joined with us in Jesus. Then they would have remained with us.

i John 2, is.

If Andre chases fear and dryness, complacency drives him.

There the word and work is too bad.

No faithful teacher does it right.

They see all things better; And want to be unappointed masters.

Often a poor fool hears, How some can boast so much; \*) He is confused, saddened, frightened; It is awakened to him desire.

He seeks bliss, he hears, he runs, And does not notice that he wanders out of the way.

Even now the enthusiasts boast a lot about the certainty and joyfulness of their faith and listen to some simple-minded people.

Another listens to the boast -

He already has faith, grace and peace - but he is a tender child, who does not come to his senses so quickly;

**He does** not dare, he thinks: it could be! Leaves the ground and enters the foreign.

He passes judgment on to others, and does it to disgrace Jesus Himself;

He throws down many a sheep,

And beats the shepherd himself in it, And yet their sin he cannot see, Who now stand closest around him.

You true disciples, do not think that the dispute is directed at you. \*) We love Christ's members very much. Therefore the separation hurts all the more. We love you, you are also who you are, and rejoice in your blessedness.

Even among the sects there are children of God to whom the corruption of the same remains hidden.

But you, who do not consider what oppresses and offends Jesus' brothers; you, who seek only your own, where is the fruit of the Spirit? You gather souls, but not for Him. Is it right to take the children from their mother?

\*) Don of the Church, which begat her by the holy baptism of Christ.

You are hostile to the members of Jesus, whom your mouth can slander. What do you mean? Does not the head feel it, in whom her soul believes?

Where is it that he who does not belong to the Lord, whom his grace converts without you?

You lure with the gospel, but soon turn their hearts around. They come into the law, and do not even know who they are. And if someone ever thinks and asks, he is chased even deeper into compulsion.

You praise the gospel.

What does our Lutheranism teach?

Didn't you learn it from us?

How come you are so distant from each other?

You tear the pasture and the sheep from us, and make yourselves great with other people's work.

How many you take away their reason, and yet you make nothing new known to them.

How come he's happy about it? - The thing wears a new dress.

This is how you beat God's own work of grace. Is this a glory? a pure focus?

The sweetness and splendor of words, which enchants many a heart, shall stand firm without test. Is this the way of truth? What says the Scripture? - Be ready at all times, prove the reason of your blessedness.

O let her only the reason \*) exist!  
We let everything go easier.  
What has a hungry heart with you?  
It seems a double kingdom of heaven.

But you rob him, if one recognizes it right, already secretly freedom, word and sacrament.

\*) Namely, the reason of the pure doctrine.

The Lord hates the sins of the flesh, the spiritual abominations ten times more. One sits down with a sublime mind even above word and everything. One does what many a servant of sin does not do, and calls it right, indeed especially good.

You hold your freedom high, And tear loose the bonds of God. \*) Whoever does not love and grasp God's word is hated by you as a shepherd. Whoever is honest with Jesus against you, you call him the enemy of the Savior without fear.

\*) Matth, 15, 1-9.

The more you succeed in your deeds, the more you devour souls, the greater the sacrilege becomes, and rejoices that he does deeds. How fearfully you drive many a heart around! This is how wolves treat sheep.

You bring what JEsu's grace makes into such dangerous suspicion that hardly one friend trusts the other; if both hearts build on JEsu; Because some have already been deceived by your "holy cunning" (The Lord will judge it).

You rarely accept punishment.

Who is the one who can teach you? Is that what the Bible commands you to do?

What does the Lord write through Solomon? \*) What does the Spirit say of it through David's mouth? †) And how precariously does the son speak there?^)

\*) Prov. 12, 1, †) Ps. 141, S. ‡) Matth. 18, 3.

You blaspheme us almost unabashedly;

And say that he is a liar, who testifies against you the truth, and is not silent about everything.

You say it and what you say is valid alone. Whoever doubts it, should not be louder.

Is it not rightly esteemed that Jesus has appointed teachers? - Look, Korah looks at Aaron, because he cannot be called Aaron. \*) Ei, say: Is the scripture so unknown to you? How do you reward servants whom you have not sent? †) \*) 4 Mos. 16,1-5. †) Jer. 23, 21. 32.

O go and learn beforehand, and open your ear to Jesus.

Be joyful when you are lowly, And wait until God gives you. \*) And go as far as your barriers go. He who climbs himself cannot stand at last. Jac. 3, 1. Ebr. 5, 4.

But, dear JLSu, Lamb of God, You are still the bridegroom, the faithful shepherd of our flock; We see and feel it clearly.

You waves of the sea, throw us anyway; we know that Jesus is in the little ship.

You watchmen of Zion, wake up! Look! How many armies are waiting!

Show that you are true sheep.

Then get the shepherd's crook ready.

Ah! Take up the cause of God.

Cursed is he who can do them casually. \*)

\*) Jer. 48, 10.

Teaches that everyone can grasp it.

Punishes and attacks the hearts.

Mention, ask, entice and plead.

And if you see little benefit, then think: Peter starves all night, whom the blessing almost makes sink. \*)

\*) Luc. 5, 5-8.

Let only the blood and death of the Lamb,

And his holy suffering,

Faith for justice,

The salvation that rejoices us in vain, Thereby it is said, "Come in as you are!" Let this be the jewel of all preaching.

The word of grace draws and penetrates, whom even no thunderbolt can vanquish.

But also see that you do not conceal anything, what the Bible shows somewhere \*), What JEsu mouth and spirit teaches in the word, Is all necessary, blessed, sweet and valuable, †)

\*) Apostles. 20, 20. 21. 27. †) 2 Tim. 3, 16, 17.

Prove clearly by your conduct that the truth is true for you. And if you are free in some things, then ask whether it is blissful for all. \*) Blessed is he who consumes himself for others, and does not desire to do other things. †)

\*) 1 Cor. 9, 19. 6, 12.

†) 1 Pet. 4, 15. 2 Tim. 2, 4. 5.

Are you like-minded to the master,  
And teaches as it is found in the words, And acts as the Bible speaks:

So do not shun all people.

Let evil and good be your judges, you serve the Lord; he alone judges you.

You souls who know Jesus, who least of all burn for him, take this word and grasp it rightly: O do not be a wavering generation! \*) Keep it:  
Christ is not here and there; †) No, who seeks him, he is intimately near.

\*) Ebr. 13, 8. 9. Eph. 4, 14.

†) Matth. 24, 26. Luc. 17, 20. 21.

The Word, O souls! God's word never leaves your hands.

If faith loses only the Scriptures, the devil knows where to strike.

But he who keeps JLSu's word steadfastly, He will not be felled by any net of temptation.

Rev. 3, 10. Matth. 4, 4. 6. 7. 10. Eph. 6, 17.

One more thing: united force wins.

And where there is a flock of doves, others soon fly in.

O Zion, you keep this;

And enter into industrious fellowship.

The hand of peace will be protection and nourishment.

Brotherly love lights you on fire, so help each other as each one can.

Teach, punish, admonish and comfort one another: In humility be like one another.

Bear the weakest brother with patience, Then JESu's blessing grace overflows you.

Ps. 133, 1-3.

Lord, take care of the herd yourself, whom no one else can feed.

Convert that which does not know thee, Put to shame that which is so separate. And mightily assist the tempted, That thy light in darkness may be near him.

O beware the fury of the wolves!

Give your sheep lion's courage.

What is lost on the wrong track, That will soon be led back.

You are still here. O abide forever! Then we will graze in eternal safety.

(Submitted by H. Fick.)

## **The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union.**

"The Lutheran Church does not make a union; it is the union."

In our time, Lutherans are often reproached for not wanting a union at all. But wrongly; for they do not want a false union, but a true one. They do not want to make such a union with those of other faiths, in which the latter retain the right to teach their errors, but they only want to unite with them if the latter abandon their errors and accept the pure teaching of the divine word.

For our Augsburg Confession of Faith teaches in the seventh article according to the Holy Scriptures: "That there should always be and remain a holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel. Here are the two characteristics or signs by which you can recognize the true church of God on earth. These, however, are peculiar only to the Lutheran Church, for its doctrine is pure, because it agrees exactly with the Holy Scriptures in all respects, and in it the Holy Sacraments are administered as the Lord Jesus commanded. Therefore, only it and no other is the true, holy, Christian church.

This true church includes all the children of God scattered all over the earth, who are born from the Word of God and Holy Baptism. They are born from the Word of God and Holy Baptism. But unfortunately, false teachers have appeared in this church at various times, who did not take their reason captive to the obedience of Christ, but in many ways taught differently than the Word of God teaches. And that is not enough! They also added the outrage that they led others to their errors and founded sects, i.e. communities of false believers, whose members unite in order to confess and maintain a common error in faith, doctrine and life, and for this purpose separate themselves from the true church.

We cannot and must not make a union with such false-believing sects or churches, because this is against God's Word and our conscience. For according to God's Word, only one faith should rule in the Christian church and not two or even more. Therefore, we can never allow false believers to become members of our congregations and thereby retain the right to teach their errors, for in doing so we would be denying the truth. Our church would then cease to be the assembly of all believers, where God's Word

is preached purely and the sacraments are administered according to the Gospel.



Wrong and displeasing to God, therefore, is the union which the name Lutherans and Reformed have made in our days and which they call the "evangelical" or also "united church. There are two faiths in one church, or rather two religions mixed and united into a third. The "united" themselves confess that they did this "for the sake of brotherly love". So not out of love for God and his holy word. For they are indifferent to truth, because they recognize error as valid along with truth. From this it is clear that indifference is the real reason for the union.

The Lutheran Church has always protested against all indifference, half-measures and vagueness in matters of faith, by which one tried to take away the salting and cutting sharpness of truth for the sake of a false peace. For truth heals only then, offers leaves to health only then, after it has first wounded and separated soul and spirit, also marrow and bone. That is why, in battle, it has always held up the truth to its opponents in all its divine greatness, fullness and definiteness, because it only hopes for peace with them when they are defeated by the love of truth.

They have often misjudged the holy earnestness with which the Lutherans defended their faith; they have called their steadfastness obstinacy, their joy of faith defiance, and their loyalty, with which they fulfilled the commandment of the Lord: "Hold what you have, so that no one may take your crown! But they did not consider that they were fighting not for earthly but for heavenly goods, not for their own honor but for God's, and that they could not give in for the sake of human considerations. And just as resolutely as they rejected any sham peace, they sought a true union with their opponents on the basis of unanimous doctrine. For how can the multitude of believers be of one heart and soul if they are divided in doctrine and faith? Love necessarily comes from faith; therefore, we must strive for the unity of faith, then the bond of love will unite us of its own accord.

We take from history an example, in which lies for us at the same time a lesson and a model, how we also have to lead the holy fight for the full, unadulterated and undiminished possession of the evangelical truth and for true peace: The History of the Marburg Religious Discussion. And indeed, the words of Luther stand here as an entrance: "We will gladly accept peace, if only we do not lose the peace against God, which Christ has acquired for us.

It is known that not the Lutherans, but the Reformed started the dispute about the doctrine of Holy Communion. It was the reformers who started the dispute about the doctrine of Holy Communion. For Zwingli and his comrades spread pernicious errors about it, which Luther naturally had to refute and assert the pure doctrine against them. Unfortunately, the reformers did not accept it, but rejected it more and more decisively, until they finally fell away from the Lutheran church and founded their own sect.

Thus, the Reformed are obviously to blame for the fact that such a deplorable division arose in the church; for although Luther proved to them from God's Word that their doctrine of the Lord's Supper was false, they nevertheless did not abandon it. But it is a terrible crime to deny the truth and to create sects in which the salvation of so many immortal souls is put in extreme danger by pernicious errors. That is why the reformers were constantly driven by their evil conscience to make amends for their guilt and to restore the peace they had disturbed. If only they had always been sincere and honest in their work!

The first attempt was made by Bucer and Capito, the preachers of the churches at Strasbourg in 1525. They sent Chasel to Luther with the request to unite with them in the doctrine of the Lord's Supper. To this Luther replied: "We desire nothing more than peace, which we have hitherto both taught and, as much as has been in us, kept, and have borne with all care for it, as their (the Reformed) conscience is witness that we did not first begin this game, but answered it with compulsion." The Strassburgers now proposed as a means of unification: "The faithful should be completely withdrawn from all questions about the presence of the Body and Blood in Holy Communion. The Strasbourgers now proposed as a means of unification: "The faithful should be completely withdrawn from all questions about the presence of the body and blood in Holy Communion and should practice only the word and faith. Thus they intended only an outward union with the Lutherans, in which they would not be forced to admit and give up their errors. "But," Luther replied, "the council is useless. With us, word and faith are not without the thing in which they trust, since the words themselves contain this understanding, whether the body and blood are present? And the people can no longer be pulled away from it, after they (the reformists) have let so many writings go out and made them mean. They should have kept silent first. Now they demand silence too

late." In the answer given to Chasel, he refutes the reformed false doctrine of the Holy Communion and asks the catholic authorities to keep silent. In his reply, which was given to Chasel, he refutes the reformed heresy of Holy Communion and asks the people of Strasbourg, for Christ's sake, not to grieve the Holy Spirit, but to keep silent. He asks the people of Strasbourg, for the sake of Christ, not to grieve the Holy Spirit, but to beware of error and to stop seducing souls, "for," he adds, "here is the greatest danger to souls.

However, Luther's sincere and faithful warning did not have the desired success with the reformers, for they persisted in their error, indeed! they formally condemned

Luther's doctrine of the Holy Communion. Thus the division which they had caused in the church became greater and greater and more and more incurable, which is why their consciences naturally frightened and punished them. They therefore sought anew a union with the Lutherans. In 1529, Bucer and his Strasbourg colleagues urged Landgrave Philip of Hesse to use his prestige to bring about a religious discussion between the two parties. The landgrave agreed, because he hoped that the Lutherans and Reformed would form a common alliance against the emperor, if they had first united with each other in doctrine.

The very way in which the Reformed sought peace with the Lutherans does not inspire confidence in their sincerity. Why did they call upon a prince to interfere in their cause and not rather turn directly to the theologians? Luther saw through them, as his letter to the governor testifies: "The matter looks to me as if they (the Reformed) were seeking a piece of meat through Your Princely Grace, from which nothing good will follow. . . I know well what the devil seeks. But God grant that I am not a prophet here. For if it were not a false trick, but real earnestness with them to seek peace, they would not be allowed to carry out such splendid ways through great, mighty princes; for we are not so desolate and wild by the grace of God. They would have been able to offer us their humble diligence to peace, as they boast, long ago and still in writing."

Therefore, he hoped little from a religious discussion. "I ask," he writes to the landgrave, "that E. F. G. will graciously consider or also inquire whether that part would also be inclined to deviate somewhat from their opinion, so that evil does not finally become worse, and the very contradiction of that occurs, which now E. F. G. so heartily and earnestly seeks. For what good would it do to come together and talk, if both sides come with the intention of giving way to nothing everywhere? . . . For I know well that I will not give way to them badly, nor can I, because I am quite certain for myself that they are mistaken, and are also uncertain of their opinion. For I have experienced all their reason in this matter sufficiently, so they have also seen my reason well.... "I know some," Luther says in his concern about this religious discussion, "who, I hope, could be persuaded to abandon their error, namely Hedio and Ambrose Blaarer, but with the others it would be worse and more unrest would ensue. To deal with Zwingli is quite unfruitful." Unfortunately, this success proves only too clearly how well Luther knew his opponents.

Nevertheless, Luther declared himself willing to engage in a religious discussion with the Reformed. "For I want to combine fame with truth

I don't want to leave the adversary, (whether God wills) that they would be more inclined to peace and unity, than I am. For this trade is not small, and their (the reformists') pretense has a semblance, has also a great following of all, so learnedly respected in the whole German land, for causes which I know; but they lack one piece, that they do not know how hard it is to stand before God without God's word; folly and iniquity cannot act otherwise than as they act."

(To be continued.)

(Submitted.)

### **Correspondence from Mecklenburg-Schwerin.**

"From August 6-8 of last year, a meeting of about 50 people took place in Ludwigsluft. Mecklenburg is a Lutheran state, but several pastors and congregations have joined the so-called North German Missionary Society in Hamburg. This society is united in its confession, in that it accepts and sends out both Reformed and Lutheran children, the former of whom are committed to the Heidelberg Catechism, the latter to the Augsburg Confession. In the aforementioned meeting, one of the members said that he could join the North German Missionary Society with a clear conscience, since it professed the Augsburg Confession. On the other hand, the others declared that the Lutheran Church could only support such a missionary society that adhered to all Lutheran confessions. Since, however, the North German Missionary Society rejected the Concordia formula and the small Lutheran catechism, the renunciation of it was not only justified, but also necessary. Only four persisted with the North German Mission, because it was too difficult for their hearts to part with friends. May the Lord continue to help that the love of the church confession overcomes all human considerations, for a general decision to abandon this union, which is displeasing to God, has not yet been reached.

Superintendent Kliefoth then announced a proposal from Cassel and Berlin in which it was suggested to unite on the basis of the Augsburg Confession for a general German mission to China. However, this proposal was rejected because our entire confession was not recognized as a basis. On the other hand, almost all promised to support the Lutheran Church of North America, which has found an influential friend in Deacon Karsten. He enjoys much prestige and has great zeal for everything he takes up. May the Lord bless the work. If our clergy has renounced the ambiguous work of the North German Mission, the return to the pure doctrine will be more and more decisive. Our time penetrates at all. The zeal with which the Duchy of Lauenburg strives to preserve pure doctrine is gratifying, and the effectiveness of Superintendent Catenhusen in particular is vainly blessed. Hopefully, this example will also be fruitful for Mecklenburg. - We have gained much through the appointment of Professor Delitzsch to the University of Rostock. He grasps his profession as a docent very faithfully, that the preparation costs him daily up to 8 hours.

At the same time, he is friendly and undemanding towards everyone, free from all busyness. He will do something efficient here and is already recognized here. I hope that his effectiveness for our mission will be a blessed one. He is also a member of a commission which is appointed to examine the candidates and at the same time instructed to commit them to all the confessional writings, which otherwise only happened at ordination. Rejoice with me over the work of the Lord and pray for it at the same time.

Indeed, all faithful members of our dear church should unite in earnest intercession and implore the Lord of the church not to push his candlestick off the altar in our old homeland. For it is easy to see from the above how deeply the corruption of an indifferent union spirit must have spread, if one considers the syncretistic creep of the Berlin-Cassel proposal, and if one considers that in a Lutheran state like Mecklenburg, even honest men can still be in doubt whether one should separate from the limping Hamburg mission or not. - But we must also rejoice and thank the Lord when we hear how whole countries are awakening more and more from their evil sleep and returning to church consciousness. But we must thank God that there is still a Lutheran church in Germany. I only point to the small town of Lauenburg, where even in the harsh storms of modern times our dear confessions have not been unfaithful, where the old church and worship orders have never been lost, where the good hymnals and catechisms have never been displaced by modern shallowness. Finally, in view of the hard struggles in which the truth must first reassert itself among its own children, in the face of the almost universally penetrated shallowness and lies, we should be seriously frightened by the carelessness with which the apostate "Lutheran" congregations of so many states have plunged into the same ruin, and in the best

case prepared the same travails and struggles for their descendants. O small group of the genuine Lutheran church, hold on to what you have, so that "no one" steals your crown. Should then also sometimes the unintelligent, as recently done by Pastor Cronenwett, revile the firm loyalty, which they admittedly do not understand, because they do not have them (Mr. Cronenwett only thinks of his disgraceful takeover of the church in Toledo!), indeed, should they pray against those who, in matters of Scripture and our Scriptural confession, absolutely allow no other consequence than that of teaching and acting in harmony according to its whole scope and content (not, as all heretics do, according to individual pieces taken out of context) - then do not let this challenge you highly, but bear the reproach of Christ and know that he is with you always, even to the end of the world. A. C.

### **The Columbus Conference.**

The *Lutheran Standard*, in its January 6 issue, reports on the proceedings of the Columbus Conference of the Lutheran Synod of Ohio. Among other things, this report states:

"After a detailed examination (?) had been made on the following subject: Whether the official acts performed by candidates can be considered valid after the time specified in the license granted to them has expired and the license has not been renewed? the following was adopted as the opinion of the Conference:

Since the evangelical office of preaching is of divine appointment and of high responsibility, the performance of it cannot be entrusted to those who are not regularly authorized to do so by the venerable usages of our holy Church; - and since cases occur in which persons advertise their dignities as ministers of JESUS, because they render themselves unworthy of the sacred office, and who nevertheless perform all the official duties to the great detriment of religion and morality, bringing dishonor upon the cause of CHRIST; therefore be it

Resolved, that all *Actus Ministeriales* (all official acts, as baptism, administration of the Holy Communion and confirmation) of the Wm. Communion, blessing of marriage and confirmation) of Wm. Nichmann and Conrad Mees and all others, who stand in the same relationship to the church, are invalid in the opinion of this conference."

We confess that we would never have thought that such a decision could be reached in a conference to which the editor of the "*Lutheran Standard*," Mr. Spielmann, also belongs. In this resolution it is said that the honor of Christ, His cause and the church are to be promoted and that insulting them is to be averted; but we must testify loudly that this very resolution contains an obvious desecration of the divine name, the gospel and the holy endowments of God. For what does this resolution say? It declares: "If we, members of a conference in Ohio, have not given a preacher a certificate of permission to do so, or if the authority we have given him has not been honored, then we are not to be held accountable.

If the power of the Son of God is extinguished and is not sought again, then such a preacher's administration of the most holy sacraments of Jesus Christ is invalid; if these endowments of the Son of God are celebrated according to His word and His institution, but our seal is missing, then God's word is invalid, God's institution nothing, God's promise in vain.

Such an abominable doctrine is not even held by the *Old School* Presbyterians, \*) even by the Papists; the false doctrine of the latter, that to the valid administration of a sacrament belongs the "intention" of the one who performs it, is still golden against this one pronounced by a "Lutheran" conference. The papists recognize even the baptism of heretics as valid, and that conference declares invalid even the baptism of one who, in its opinion, is not lawfully called! Does the Conference not know the doctrine of the Holy Scripture and of our Church? Does the Conference not know the teaching of Holy Scripture and of our Church, that it does not know that there is an enormous difference between *rectum and ratum*, i.e. "lawfulness and validity", that an administration can be unlawful, but that it remains valid if it is done according to God's word and appointment? Does the conference not know that the power of the Word and of the holy sacraments is not of men, but of God? Does the Conference not know that the power of the Word and of the holy sacraments does not depend on men, not on office and profession and their legitimacy, much less on a human order? Has the Conference not heard that well-known short saying of St. Augustine, received by our theologians? Augustine was not known: *Accedit verbum ad elementum et fit sacramentum*, that is:

The word comes to the element, And so it becomes a sacrament"?

Did the conference not also consider how terribly it would offend and confuse the consciences by such a decision? For who can be sure of his baptism, his communion, his valid marriage, if that decision of the Conference were true, that even an irregularity in the vocation would make all this invalid? Woe then to the whole of Christendom, for who can know everything that might have happened in the appointment of a preacher that was irregular, even unchristian? But Christians have no human, uncertain, wavering reason for believing in the validity of the received sacraments than that conference wants to impose on them; they know that the worthiness or unworthiness of their administrators can neither give them anything nor take anything away from them.

Let every candidate be warned by this example against licensing himself against all divine order, as is customary here, and thereby building his divine calling on men and thus allowing himself to be made a servant of men instead of Christ.

\*) These, as is known, "decided" that the baptism of a Roman priest was invalid because such a one was not a minister of a (?) true church, since the Roman one had to be eliminated from the list of the same. Thus, they base Christ's foundation not on His Word, but on the Church. See Lutheran Volume 1, No. 25, page 3.

In conclusion, we share an important testimony of this matter from Luther's delicious writing of the Anglican Mass and Consecration of the Priests from 1533. Luther writes as follows:

"The holy place or church thus teaches that neither priests nor Christians make a single sacrament, nor does the holy Christian church itself." . . . "So the Baptist does not make baptism, but Christ made it before; the Baptist alone extends and gives it. For there is Christ's order, which is, as St. Augustine says, *Accedit verbum ad elementum, et fit sacramentum*, when one takes water, and adds his word to it, it is a baptism, as he commands, Matt. last, v. 19: Go, teach all the Gentiles, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost. This command and institution does it; they make water and word one baptism; our work or doing, *ex opere operato*, does not. For it is not called a baptism because I baptize or do the work, even if I were holier than St. John or an angel. But for this reason my baptism is called a baptism, because Christ's word, command, and institution has ordained that water and his word should be one baptism." .... "So also that bread and wine become Christ's body and blood is not the fault of our doing, speaking, or working, much less of the Chresem" (even less of an American license) "or consecration; but it is the fault of Christ's order, command, and institution: He has commanded (as St. Paul says 1 Cor. Paul says 1 Cor. 11, 23.): When we come together, and speak his words over bread and wine, it shall be his body and blood; that we here also do no more, but pass and give bread and wine with his words, according to his command and institution. And such a command and institution enables and creates that we present and receive not bad bread and wine, but his body and blood, as his words are: "This is my body, this is my blood;" that not our work or speaking, but the

command and order of Christ makes the bread the body, and the wine the blood, from the beginning of the first supper to the end of the world, and by our service or ministry is daily administered" . For this we must believe and be sure, that baptism is not ours, but Christ's; the ministry is not ours, but Christ's; the sacrament is not ours, but Christ's; for he hath spoken all these things, and left them in the church to be administered and used until the end of the world, and deceiveth us not, neither deceiveth us: wherefore we cannot make any other thing of it, but must do and keep it according to his commandment. But if we change or improve it, it is nothing, and Christ is no longer there, nor his order, and I will not say, as the papists do, that no angel

nor Mary could walk 2c., but so I say: If the devil himself would come, (if he would be so pious that he would or could do it,) but I say, that I would find out afterwards, that the devil would have sneaked into the office, or would have let himself be like that, as in man's form, called to the parish office, and publicly preached the gospel in the church, baptized, If he had preached the gospel, baptized, said mass, absolved, and performed and administered such office and sacrament as a pastor, according to the command and order of Christ, we would still have to confess that the sacraments were right, that we received right baptism, heard right gospel, received right absolution, and took right sacrament of the body and blood of Christ. For our faith and sacrament must not rest on the person, whether he be pious or wicked, consecrated or unconsecrated, called or insinuated, the devil or his mother, but on Christ, on his word, on his office, on his command and order. Where these go, there it must go and stand right, the person be who and how he wants or is able."

Luther's Works, XIX, 1547 ffl.

#### **Right way to deal with the simple-minded.**

When Luther, on his journey to visit the church, sometimes met citizens and peasants himself, and a peasant once recited the articles of faith to him and said: "I believe in God, the Almighty," Luther asked what omnipotent meant. The good man answered, "I do not know."-"Yes, my dear man," Luther replied, "I and all scholars do not know what God's power and omnipotence are either. But believe in simplicity that God is your dear, faithful Father, who is willing and able, as the wisest Lord, to help you, your wife, and your children in all their needs."

**The German Lutheran Synod of Missouri, Ohio and other states will hold its first meeting on Monday after Dom. Jubilate, April 26, 1847, at Chicago, Illinois.**

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#### **Announcement.**

The new "Kirchen - Gesangbuch für evangelisch-lutherische Gemeinden ungeänderter Augsburgischer Confession," published by some Lutheran preachers in Missouri and published by the local Lutheran congregation, will leave the press within three months. This is in response to several inquiries made to us about this. Next, more about this.

Paid:

1st half of the 3rd year. Mr. Alt (2 copies.)

3. Jahrg. the Messrs. Past. I. G. G. Kranz, Landwehr, I. F. Meyer, Past. Wier.

Received for the Heathen Mission on the Cass River, Mich. From Mr. Neidenberger ri,OO.

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#### **New addresses.**

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**Printed by Weber and Olshausen.**

In some recently published issues, the "Wahrheitsfreund" (Friend of Truth) shares the opinions of a Protestant about the Jesuits, which must astonish every Protestant. They are nothing less than the most eloquent apology of the Jesuit Order. One sees from them, first, what appalling darkness has again gained a foothold among the so-called Protestants, and second, how the antichristic papacy has again recovered from the wounds received through the Reformation, how it has again become stronger and stronger, and now rises again terribly threatening. Unfortunately, those judgments of a Protestant are not isolated. Not only is almost the entire Episcopal Church in England infected by a certain Pusey with a decided inclination toward Rome, but even in Germany, among the so-called faithful, a conception of a visible church is again developing more and more, and one must finally come to the conclusion that if there were any true church left in the world, it would have to be the Roman one, a conception which, if it were still to be strictly pursued, must sooner or later lead back to the Roman church. It was precisely this that once made Luther and the witnesses of truth who left with him so joyful in their fight against the Roman hierarchy (priesthood), that they knew that the church was not a visible, well-ordered spiritual state with its prelates, and that they could say: "We do not confess to them that they are the church, and (we) do not want to hear what they command or forbid under the name of the church. For, praise God, a child of seven years knows what the church is, namely, the holy believers and the sheep who hear their shepherd's voice. For thus the children pray: "I believe a holy Christian church." (Schmalkald. Art. III. 12). This concept of the church has now been almost completely abandoned by many Protestants who want to be church, and has always come back to the concept of an external, structured institution. That is why so many Protestants now not only have the old shyness before

They have not lost their faith in the Roman priesthood, but they themselves look with disgust at the splendid form of this so-called church, and are even seized by a secret homesickness for the old great cathedral in the face of the disunity of the Protestants. Of course, this is how it had to come about, both as far as the Protestants and the papacy are concerned. In regard to the former, what St. Paul wrote had to come true: "For that they received not the love of the truth, that they might be saved: therefore God shall send them strong error, that they should believe a lie; that they all might be judged who believed not the truth, but had pleasure in unrighteousness. 2 Thess. 2, 10-12. But also with the antichristic papism it must go as it goes; because according to the prophecies of the Scriptures the antichrist (that is the papist) should only be revealed by the reformation and a deadly wound should be inflicted on him, but only by the appearance of Christ on the last day a complete end should be made to him. 2 Thess. 2, 8. compare verse 1-10. Therefore our public confessions also testify to this. Among other things, the Apology of the Augsburg Confession says: "Although the Antichrist with his false worship (Lkralitious eultus una, eum reZuo kantiümo) will remain in part until Christ the Lord comes and judges publicly, all Christians should be warned to beware of such idolatry.... For this very reason God graciously sent forth his gospel, that we might be warned and saved." (Art. 3. Of abuses.)

The more powerful, insolent and impudent the Roman church now rises up as if it had never been troubled by water, and the more powerless, despondent and ashamed the Protestants now appear against it, the more necessary it is that everyone whom God has let recognize the evangelical truth should not be confused by an outwardly respectable figure which the Roman church has before the Christians who oppose it, and which is now so often misunderstood, The more powerless and despondent the Protestants now appear against them, the more necessary it is that everyone whom God has allowed to recognize the evangelical truth should not allow himself to be blinded by an outwardly respectable figure which the Roman church has in front of the Christians who are opposed to it, and which is now so often mistakenly taken for the right figure of the church. Among other things, it is important to get to know the Jesuits. They form an order that came into being shortly before Luther's death.

(confirmed by Pope Paul III in 1540), has the main purpose of supporting the reputation of the pope, which had been shaken by the Reformation, and his entire priestly kingdom. In order to achieve its highest, indeed only purpose, this order has of course always had to follow the most shameful rules, and it has gone so far in this that even a pope, in order not to lose all credit, saw himself compelled to abolish this order. This was done by Clement XIV (Ganganelli), who, among others, wrote in his bull against them (of July 21, 1773. Vominu8 ao Ueäsnpntor noster) the following, that "immediately at their emergence,

manifold seeds of discord and jealousy sprouted not only in the Society itself, but also against the world priesthood, against academies, universities, public schools, and even against princes, in whose states they were admitted. - There was never lacking, it is further said, the most important accusations which were made against this Society, and which disturbed the peace and tranquility of Christendom not a little." The bull proves this with facts. It also expressly mentions "the use and explanation of such doctrines as the apostolic see has justly condemned as dangerous and evidently offensive to good breeding and morals." Lastly, it is said "that it is scarcely, if at all, possible that, so long as the Society of Jesuits exists, the true and lasting peace of the Church can be restored." - Thus wrote a pope!-But even before this a Jesuit general, Francis Borgia, had pronounced this strange and, as it were, prophetic word of the Jesuits: "*Intravimus ut a,AM, reZnavimus ut lupi, expellimur ut eauss, renovadiwur ut a^uillLe*, i. e. We have come in like lambs, we have ruled like wolves, we shall be driven out like dogs, we shall be renewed like eagles." This is what happened. After Napoleon was overthrown, Pope Pius VII believed that nothing could better strengthen the weakened power of his Empire than the restoration of the Jesuit Order. This was done by a bull of Aug. 7, 1814 (SoNim- tuão ownium). Since then, the Jesuits have again been carrying out their sinister work everywhere.



They have made themselves odious enough in the times when they were shameless enough to reveal their principles to the world, but from the Roman side everything is done to present these "wolves" as "lambs" to the poor Protestants in order to lure them into their magic circle; even Protestant Judas brothers work to throw their brothers to these wolves. In order to get to know the Jesuits, the study of the moral (moral doctrine), which they have established, is particularly useful. We now want to inform our readers about this; namely, we take a passage from the great work of Karl von Rümer: "History of Pedagogy," which was published in Stuttgart in 1843. In it, the author writes, among other things, the following:

"The man who first opened the eyes of the world about Jesuit morality, even though the Order had long since publicized it with outrageous and nefarious audacity in many printed publications, was Pascal. A dogmatic dispute (about doctrines of faith) caused him to write the book *Provinciales* under the name l'ouis äe Uontnlw. These are letters, the first three of dogmatic content, the fourth makes the transition to an account of Jesuit morality, which is continued until the tenth letter. Here, he presents himself as if he, the letter writer, were unfamiliar with this morality, therefore he turns to an old Jesuit and lets him instruct him about a lot of cases of conscience. Quite piano, he begins with questions about lesser sins, such as fasting, (in order to make the Jesuit insane, so that he comes out with the language quite freely). In pursuit, however, he asks questions about ever more serious transgressions. His Jesuit knows how to help in all cases by the decision of recognized moralists of the Jesuit order, in order, as the clean Jesuit thinks, to circumvent all ten commandments with a clear conscience, or to transgress them without further ado. Yes, the old Jesuit points out: those moralists would have released man (by their wise decision of cases of conscience) also from the embarrassing duty to really love God. Here, the letter writer's patience snaps, and with holy anger he tells the Father about such atrocious principles his opinion, with which he had held back until then."

"To illustrate the very essence of Jesuit morality, let us take an example from Pascal's ninth letter. "I will now indicate to you, says the old Jesuit, the convenient way which we have provided for men to avoid sins in intercourse with men and in the world's dealings. †) One thing

Pascal, born at Clermont in France in 1623, died in 1662. He remained in the Roman Catholic Church until his death; among other things, he wrote the famous book: "Thoughts on Religion," against the atheists, which has also been repeatedly published in German. D. H.

†) The Jesuit thinks he wants to show how to sin, but wisely avoid the appearance of sin, and to avoid ent...

One of the most embarrassing things here is the avoidance (of the appearance) of lies, mainly when one wants to make people believe something untrue. For this purpose, our doctrine of ambiguity serves admirably, according to which 'it is permissible to make use of ambiguous words by making people understand them in a different sense than in which one takes them oneself,' as the Jesuit Sanchez says."

""I know that, good father," I spoke.

""We have made it known so much, he continued, that in the end all the world must know it; but do you know how to proceed when you cannot find ambiguous words?""

""No, venerable father.""

"I thought so, he said, this is new, it is the doctrine 'of the secret reservation' (*restrictiones ssu resorvakionos mentales*) that the Jesuit Sanchez gives in the cited place. He says that one may swear that one did not do something that one really did on a certain day or before one was born, or by understanding some other similar circumstance, without the words one uses having any meaning that could betray it. This is very convenient in many cases and always very right when it is necessary or useful for health, honor, or property."

""How? And isn't that a lie and even perjury?""

"No, answered the Father, Sanchez proves it in the same place, and our Father Filiutius likewise, 'because,' he says, 'the intention determines the value of the act.' He gives another, surer means of avoiding the lie, namely, that when one has said aloud, 'I swear that I have not done this,' one adds quietly, 'today,' or when one has said aloud, 'I swear,' one says quietly, 'that I say,' and then continues aloud, 'that I have not done this.' You see clearly that this is the way to tell the truth."

I admit that," I said, "but one might find that in this way the truth is told quietly and a lie loudly. Moreover, I would fear that not many people would have enough presence of mind to be able to use this method."

"Our fathers," he replied, "have taught in the same place, for the benefit of those who do not know how to apply these reservations, that it is enough for them, in order not to lie, (i.e., in order to be able to make themselves believe that one is not lying,) simply to say that they have not done what they have done, so far as they 'generally intend to give to their speech the sense which a wise man would give to it.' Confess, you have had many instances where you have

The first is to find a way of pacifying one's **conscience** about the most obvious sins.

were embarrassed because you did not know this teaching?"

"At times," I said.

"And will you not just so admit, he continued, that it would often be very convenient if one were not bound in conscience to keep his given word?"

"That would be the greatest convenience of the world."

"Listen then to the general rule that the Jesuit Escobar gives. 'A promise does not bind if, by giving it, one does not intend to bind oneself.' Now it seldom happens that one has the intention, as soon as one does not confirm it by an oath or a contract; so, if one simply says merely, 'I will do it,' it is understood by that that one will do it, if one does not change one's mind, because one does not want to rob oneself of one's freedom by doing so.' He gives other rules, which you can still read for yourself, and says at last: 'all this is from Molina and our other writers, and therefore one cannot doubt it.'"

"I did not know that, I said, that conducting the intention has the power to make the promises void."

"They see this as a great facilitator of intercourse with the world."

"One can hardly believe one's eyes when one reads that the most respected Jesuit moralists shamelessly had such teachings printed, moralists of an order that was preferably entrusted with the confessional. It seems incomprehensible at first glance that the Order also had strict moralists; one asks: how was this possible without contradicting itself in its various members. Pascal's old Jesuit gives the clearest information about this. "People, he says, are so depraved today that we must go to them, since we cannot induce them to come to us. Otherwise they would leave us, yes! let themselves go completely. In order to keep them back, our casuists (counselors of conscience) have consulted the vices to which people in all classes are most inclined, and then, without coming too close to the truth (in appearance), they have laid down principles so mild that one would not have to be very contentious if one were not satisfied with them. For the main goal that our society has set for the good of the (Roman) religion is to push no one back, so that no one despairs. So then we have principles for people of all kinds, for benefactors, priests, monks, nobles, servants, the rich, merchants, the down-and-out, the poor, pious and non-pious women, the married, the dissolute; in short, nothing has escaped their prudence." \*)

"One can think what a stir the

\*) From this it can be explained that the Jesuits entice so many to convert to the papal religion, since they know how to adapt their teachings to the most vicious and submissive and make them comfortable.

Pascal's letters first made an impact in France, especially among the clergy. All the most horrible doctrines were documented with the clearest passages from the Jesuit moralists; one could not believe at first that the citations were correct. The clergy in Nouen asked a committee to compare the citations. With the greatest conscientiousness, they were compared for a full month; all of Pascal's citations were found to be literally correct."

The editor is also in a position to supply the quotations given in the above literally according to their sources; therefore, should the friend of truth or the Catholic church newspaper come up with the idea of denying the nullity of the same, we will not fail to have them printed word for word in our paper.

Frankeumut, on the Cass River, Michigan.

The third Christmas Day was a day of special grace and joy for our little mission community, for on this day the first fruits of our mission work, a Gentile boy of 18 and his two younger sisters, were baptized in our little church in the woods after they had been abrenunciated and had professed their faith. The boy received the name Abraham, the older girl the name Magdalena, the younger one the name Anna. They had been at home with their sick mother for a long time during the summer and had to pass many a hard test there, being surrounded by the English Methodist missionaries, who spared no means to arouse prejudices against us among the Indians by the grossest lies. But after the death of their mother, they came to us again and were all the more attentive in their religious instruction, in which, of course, we had very little help at our disposal. But the Lord, who alone retains the glory, blessed the little and let it bear fruit. It cost us the most effort to convict the boy, who was a sober, respectable, hard-working boy, of his sinfulness. He clearly showed what Paul said to the Romans on the fifth: where there is no law, there is no respect for sin. But when he heard from the Scriptures about the fall of man and how since then all men are already unclean through their sinful birth and under the wrath of God, the Spirit of God soon convinced him that an evil tree cannot bear good fruit, that his past actions were also vain sin, and he became in need of salvation. When he asked what he got from baptism, he received the answer that it worked forgiveness of sin, life and blessedness, and he repeatedly asked to be baptized. His sisters, although more quiet and silent, also declared with tears that they wanted to be baptized. The act was supposed to take place on the first day of Christ, the importance of which was made clear to them, but the invited guests were not able to attend.

Baptismal witnesses could not come because of the thaw, to the great sorrow of the boy, who then himself indicated closer neighbors who knew the language. When we left for the baptismal ceremony in the church, the boy expressed great joy that he would now be washed clean of his sins. Fourteen days after the baptism, one of the girls suddenly died of lung paralysis as a result of a cold. How the sorrowful brother rejoiced when he heard that she was now with thy Lord Christ, who had accepted her in baptism, in his eternal glory.- Church and God's Acre are thus already dedicated to their purpose, and although, as stated above, we are hemmed in by the swarming Methodists, we already have influence with two large tribes, indeed, of the one, even the son of the chief is now in our school, an openly talented boy. Lutheran Christians, who read this and rejoice, pray with us to the Lord for the furtherance of His work, and lift up your hearts and hands for actual support. Here the Church gives birth to children of foreign tongues, not by the means of human beating, as the sects want to make Christians do, but by the only means of grace of the Word and Sacrament. But by grace may the Lord grant that many more may be born to you, that the number may soon be fulfilled, and that he may come and invite us home to his eternal kingdom of joy and glory. Amen.

A. C.

(Submitted.)

### **Justification.**

Mr. Redacteur!

We, the undersigned, consider ourselves obligated to defend Mr. Ad. Conradi, preacher of our Lutheran Zion Church in Hamilton, Butler Co., Ohio, against the protest issued by the church council of the (pseudo) united Lutheran Johannis congregation there and under the influence of its preacher, Mr. Fischer. We hereby unanimously declare the accusation against our preacher to be a shameless and malicious slander. We promise the public that we will not let our preacher go to trial. We promise the public that at the next opportunity we will present to them the entire history of St. John's congregation,

which is what this is about, both in the various German and English newspapers, so that every impartial reader can make a correct judgment about the religious and moral standpoint of both congregations, as well as about their preachers. - We testify, as we already did orally on Jan. 24. J. before the Joh. Gem. in their church, so also here again publicly that the reports written by our pastor, collected in Hamilton by us and others about the perverse nature and activities of the Joh. Gem. "in the main not in the contradictions with the truth" and that in the publication of the detailed history explanatory consideration should be given to any vague expressions. - We hereby further announce that we are better informed about the blameless life of Mr. A. Conradi since his 2-1/2 years in office among us, as well as about his teachings, which are the teachings of Scripture and of our church, than he has been accused of on the part of the Johannine congregation. and that, in addition, because of his praiseworthy studies as a teacher and preacher, as well as his technical training for his practice in the Rauhen Haus near Hamburg, we are completely satisfied: 1, His honorable certificate of dismissal from the preaching seminary of the N. Haus. Haus, issued by the Curatorium of the same, to which the most distinguished men of the city belong; 2, the beautiful testimony of his teachers and examiners about his fitness for the profession as a teacher and preacher in America; 3, the credentials of Mr. K. Sieveking, Syndikus of the Free Hanseatic City of Hamburg, with enclosed Syndicat seal of the city; 4, the attestation of Mr. John Cuthbert, U. S. Consul of N. America in Hamburg, with enclosed Consulat seal of the N. S. and 5, the worthy testimony of the board of the evangelischen Seudverein für deutsche Protestanten in Nord-America, signed by Messrs. Pfarrern Münch zu Berkersheim, P. L. Luja zu Mittelbuchen, L. Schneider zu Windecken, C. G. Ullrich zu Numpenheim, Ph. Beinhauer zu Hanau bei Frankfurt am Main und J. Richter, President of the Association, in Praunheim, who convinced himself of its efficiency, and recommended it with letters and official seals to the Honorable Lutheran Synod of Ohio, as well as to Hamilton, and finally 6, the final attestation of the above truth by C. Grube zu Praunheim im Hessischen, U. S. Consul, with enclosed consular seal of the U. S.

This alone is more sufficient for us than if 100 such well-known Joh. congregations with their former preachers - testify about our pastor A. Conradi, who are not in agreement with sincerity and truth. Testimonies about preachers of the Joh. congregation from Germany are certainly available--but incidentally we may allow ourselves the request: Come out once with the confession of what you believe, with the humble confession of what you have been in Germany, what moves you to serve in America congregations as preachers? and you Joh. congregation, don't you get a fright? What is the reason that you do not have a preacher who belongs to an ecclesiastical body, to a synod, etc. Perhaps you will find yourself compelled to answer when your history, your ecclesiastical relationship, appears in public newspapers. - Unanimously the church council with the evangelical church united in faith and love.

Lutheran Zion Parish: Adam Liebrich, Joh. P. Brück, Conrad Schmidt, Adam Guthmann, Peter Schlosser, W. Klein.

Hamilton, Butler Co. Ohio, d. Feb. 4, 1847.

N. B. We ask all editors of Christian and church magazines to take up this justification. The said Kirchenrath.

### **Lutheran Resolutions.**

It is with great pleasure that we inform our readers of the following resolutions of the ninth session of the "Eastern District of the Lutheran General Synod of Ohio") and the adjoining states," which we take from the "Lutheran Standard".

"Since the so-called General Synod of the Lutheran Church in the United States in a letter (dated Gettysburg, Nov. 10, 1845, and addressed to the mother church in Germany) made the open confession: "That Luther's special view of the bodily presence of the Lord in the Lord's Supper has long been abandoned by the great majority of our preachers. The great majority of our preachers have long since abandoned this view.

"Further, as the Lutheran General Synod of Ohio, at its last session held at Lancaster, O., postponed until the next session the final decision of the question, ""Shall those who shall hereafter be ordained by the Ohio Synod be sworn to the symbolical books of our church?""- therefore be it:

"Resolved: That in our opinion the time has come when it is absolutely necessary for the preservation of the Biblical teachings of the true Lutheran Church in the United States that those who are to be ordained in the future be sworn to the symbolic scriptures of the Lutheran Church.

"We believe that those preachers who pay homage to the "New Measures" not only introduce innovations into the public worship which are contrary to the apostolic exhortation, 1 Cor. 14:40, "Let all things be done in order," but also reject the teachings of the symbolic books of the Lutheran Church, especially those concerning the sacraments, and deny that we are born again in Holy Baptism through water and the Spirit, and that we receive the true body and blood of Jesus Christ in the Lord's Supper. Baptism, and that in the Lord's Supper we receive the true body and blood of Jesus Christ, and that for these well-founded reasons we cannot recognize them as genuine Lutheran preachers:

"Resolved: That an English translation of the Book of Concord has long been regarded by us as an urgent need, and as a means of preserving the original pure doctrine of the Lutheran Church, and that we are therefore pleased that Dr. S. G. Henkel is determined to undertake this difficult

\*) This General Synod is not to be confused with the apostate "General Synod of the United States."

We wish him God's rich blessing in this endeavor.

"Resolved: That the edition of Dr. Luther's House Postil, or Sermons on the Gospels, for all Sundays and the most distinguished feasts of the whole year (procured by Mr. Ludwig in New-York) be a source of great joy to the Synod, and that we heartily recommend it to all the members of our Church to procure a copy."

We cannot say with what heartfelt joy we welcome these resolutions. They awaken in us, and certainly with us in many of our readers, new and great hopes for our thenre Lutheran Church in the United States. We have no doubt that the example hereby set will have the most blessed effect and that many more church bodies will follow it. It will become evident that God has left many a faithful servant in the Lutheran Church in this country who has not bowed his knees to the Baal of the invading false doctrine or who has finally returned from error to the truth. God will also give grace to ever more intimate unification of all those who want to hold on to the jewel of pure doctrine given to the Lutheran Church by God. With such resolutions as those mentioned, the right foundation for true unity has been laid. All righteous Lutherans will and must be willing and ready to join hands and build on such a foundation. Should there still remain a certain difference among them with regard to practice, external customs, etc., this can do no harm to true unity, since according to the 7th article of the Augsburg Confession "it is enough for true unity of the Christian churches that the Gospel is preached with one accord, according to a pure understanding, and the sacraments are administered according to the divine word.

### **The "important revelation."**

Under this heading, Mr. Weyl reports in his "Shepherd's Voice" that Pastor Passavant has kindly sent him a book with the following title: "Sendschreiben an die ev. luth. Kirche zunächst in Wisconsin, Missouri, Preußen und Sachsen von Ernst Moritz Bürger, ev. luth. Prediger in Buffalo, N. Y.,-gedruckt zu Leipzig." Mr. Weyl promises with obvious pleasure to share with his readers some excerpts from this book, and that, as he says, "so that his readers may recognize what the sect of the Old Lutherans was and still is."

We have not yet seen the book indicated, but if the nature and the sins of Stephanism are really presented in accordance with the truth, then at least the book does not contain a "revelation" of something that has been veiled up to now, because we involved now have

Already seven years ago, partly privately in letters, partly publicly in the pulpit and through print, without sparing ourselves, we ourselves revealed the so-called secret of Stephanism and what is connected with it. We have already taken the opportunity in the "Lutheraner" (Vol. I. No. 20) to publicly declare our own attitude toward Stephanism, and because of the arousal we have given, we have humbly and penitently asked the church for forgiveness, and, as we believe, not without success with many righteous children of God. If Mr. Weyl's retelling of the old history of Stephanism can now serve to warn some against similar aberrations and show them where, according to Stephan's example, wanton affliction of the Holy Spirit and, according to the example of his followers, idolatrous trust in a man and a false conscience finally lead, then we, who unfortunately once let ourselves be heard by Stephan, can only rejoice in this. But if Mr. Weyl should use his finding not only to disgrace us, who have recognized Stephanism ourselves by God's grace, and have already publicly condemned it ourselves and repentantly turned to Lutheran, i.e. biblical, truth, but also to throw the crock of old Lutheranism and all those who adhere to it and never had anything to do with Stephanism, he may do so on his conscience. All blasphemies of the truth and of our church that arise from this, which will hurt us deeply and humiliate us before God anew, will then not be our responsibility, but Mr. Weyl's before God. When he says that Old Lutheranism is Stephanism, he is lying against his own conscience, because only through thorough conversion from our former Stephanism have we finally come to the eternal old Lutheran truth by God's grace.

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### **To the readers of the "Lutheran."**

Many complain that they have not received the "Lutheran" in recent months. We assure you that the fault does not lie with our dispatcher, who has sent the paper with the greatest care even in the last few months. The cause is undoubtedly to be found in the deficiencies of the local postal system, since at present complaints are being received everywhere about the non-arrival of the political papers. Those readers to whom the third volume could not be sent from the first numbers, as they soon became out of stock due to the unexpected increase in readers, will be credited with as many numbers of the fourth volume as they could not be sent from the third.

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Paid:

3. yr. Hr. k. Hattstädt (2 Ex.)  
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Received for the Lutheran Heathen Mission in Michigan, from two unnamed P2.00.

**Printed Lei Weber and Olshausen.**

**The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union.**

(Continued.)

On the 1st, 2nd and 3rd Oct. 1529, the religious discussion in Marburg took place in the landgraval castle. Luther, Melanchthon and Justus Jonas from Wittenberg appeared on one side, accompanied by Friedr. Myconius in Gotha, Justus Menius in Eisenach and Caspar Creuziger; furthermore Johann Brentz from Schwäbisch Hall, Andreas Osiander from Nuremberg and Stephan Agricola from Augsburg. From the Reformed came Zwingli, Oecolampadius, Bucer and Capito, the latter two from Strasbourg. In addition, the councilor Jacob Sturm of Strasbourg, Ulrich Funk of Zurich and Rudolph Frey of Basel had joined them; with those, the governor Eberhard von Thann of Eisenach. The Landgrave warmly welcomed all his guests and entertained them handsomely.

The manner in which the Lutherans conversed with the Reformed was serious, true, and at the same time affectionate. "Everything," says Brenz, "was negotiated with the greatest affability and friendliness. Only Oecolampadius, whom we had all imagined to be milder, seemed at times somewhat peevish, but without anything hurtful; Zwingli excused his harsh language with his Swiss nature. One heard no other form of address than 'your friend, your love. Not a word was mentioned about the schism or the sect. One would have thought that Luther and Zwingli were brothers and not adversaries."

This proves how unjust and unfounded the accusation of unkindness is, which is constantly raised against the Lutherans ad nauseam. Here we see the Reformer who, by the grace of God, wielded the sword of the Spirit, i.e. the Word of God, so powerfully that he overthrew the power of Pabstry, as he sought with the greatest kindness to bring the erring back to the path of truth. Patiently he listened to

The author of the first book, the author of the second book, presented their proofs, which they drew from the misunderstanding of the word of God or from reason, in order to assert their false doctrine, and refuted them so clearly that every conscientious Christian must agree with him. After all, it is the greatest labor of love to present the truth to the erring person in love, whether God will give him grace to recognize it. Since, nevertheless, the Reformed do not accept the love of truth, which was testified to them so powerfully and yet so mildly; yes! Since they, convinced by Luther, solemnly recanted the errors, nevertheless faithlessly taught them again afterwards, and thus sacrilegiously destroyed the joyful beginning of a fraternal harmony, it is proven that they wantonly took the guilt of the division of the church on their conscience, and at the same time demonstrated the innocence of our fathers in that most deplorable event.

On the first of October a preliminary discussion took place, in which Luther talked with Oecolampad, Zwingli with Melanchthon alone. Luther used this to prove to the Reformed that they were not only wrong about the steep. Luther used this to prove to the Reformers that they were not only wrong about the Holy Communion, but also about other things. They had also established the following false doctrines: That Christ is not a true, natural God; that original sin is not a sin; that original sin is not forgiven in holy baptism; that the Holy Spirit is not a sin. That original sin is not sin; that original sin is not forgiven in holy baptism. That original sin is not forgiven in Holy Baptism; that the Holy Spirit is not imparted through the Word and Sacraments; that justification is not by faith alone, but also by good works; as Melanchthon testifies in his report of the conversation. "As much as could be done in haste," writes Melanchthon, "they received instruction about it from us; the more they heard of it, the better it pleased them, and have departed from it in all these pieces, though they wrote otherwise before." As for the divinity of Christ, Zwingli affirmed that he had always taught it and had kept Ludwig Hetzer, who was recently executed at Constance, from publishing a book against the divinity of Christ. In general, Melanchthon says of Zwingli and his friends: "We find that they do not sufficiently report the doctrine taught by Dr. Martinus, even though they repeat the words.

To the public talks it came to the

The meeting was held on the second of October, if it may otherwise be called a public one; for only a few were admitted, so that on the whole only fifty to sixty persons were present, among them the landgrave, who was always present, and several of his councilors and noblemen. On this day the actual sacramental

controversy became the main subject of the conversation. First Oecolampad spoke and explained the main reasons with which his party wanted to prove that the Lord Jesus was in the Holy Communion with his true body. The first thing Oecolampad said was that his party wanted to prove that the Lord Jesus was not present with his true body and blood in the Holy Communion.

The first reason of the reformers, their "rather protective wall," was: Christ says Joh. 6, 63: "The flesh is not useful," therefore there is no flesh in the sacrament, because the fleshly enjoyment is not useful. However, Luther overthrew this 'iron wall' with the words: "Christ does not speak here of His flesh, for He says beforehand that His flesh brings eternal life, that His flesh is the right food. Rather, he says that our flesh is of no use, as can be seen from the opposite: it is the Spirit who gives life. It would be a terrible saying that Christ's flesh is of no use. The second reason of the reformers was based on reason: "A body cannot be in two places at the same time; now the body of Christ is seated at the right hand of the Father in heaven, consequently it cannot be present on earth in the Sacrament. To this Luther replied: "That human reason cannot judge God's power and glory. Christ had taken human nature upon Himself, which therefore, according to the Holy Scriptures, lacks the divine attributes and glory. Therefore, according to the Holy Scriptures, it has a share in the divine attributes and glory. Therefore, the human nature of Christ is omnipresent, and therefore his body and blood can also be present in the holy communion. Therefore, his body and blood can also be present in Holy Communion. Zwingli replied, "God does not put unruly things before us to believe." "Such clumsy speeches were beyond him, Melanchthon says, since Christian doctrine has much more incomprehensible and higher articles, that is, that God became man, that the same person of Christ, who is true God, died 2c." To this objection of unbelieving reason, Luther answered in his faith-filled way: "What God has spoken is always for our blessedness, whether he has also given us



eating wooden apples or picking up a straw". When Zwingli nevertheless claimed that it was inconsistent that such a great miracle as the Holy Communion should be performed by evil priests, Luther gave a clear account. When Zwingli nevertheless claimed that it was inconsistent that such a great miracle as the Holy Communion should be performed by evil priests, Luther gave a clear account: "Such things do not happen because of the priest's merit, but because of Christ's order; because Christ commanded such things, they happen. In the same way, the power of the Word and of all sacraments should be held: that they are powerful and work not from the merit or holiness of the priest or preacher, but from the power of divine order and divine command. It is a Donatist error that the sacraments are not powerful which are administered by evil priests." To this 'good report of Luther' Zwingli answered nothing.

Thus one proceeded to the third reason of the Reformed, which Oecolampadius elaborated. The sacraments," he said, "are signs, therefore it should be understood that they signify something; therefore it should also be understood here that the body of Christ is signified in the Holy Communion alone, and is not there. Therefore it is to be understood here also that the body of Christ is signified in Holy Communion alone, and is not there." Luther had from the beginning written the words of our Lord Jesus, "This is my body," on the table before him as his certain and firm reason. He admitted: "Let it be true that sacraments are signs; but we are not to interpret them otherwise than as Christ has interpreted them. That sacraments are signs is to be understood primarily: that they signify the promises attached to them. Thus circumcision signifies primarily the word that God attaches to it, that he will be gracious. And if anyone would seek another interpretation than that circumcision means mortification of the body, it would be a useless interpretation if he despised the other interpretation of the promise, which is the noblest. Therefore, in interpretation one should not act unadvisedly, but see how God's word interprets itself." Finally, many sayings from the Fathers were read, with which Zwingli and Oecolampadius sought to defend their opinion. But they were broad sayings, some of which did not deal with the sacrament at all. In contrast, Brentz and Osiander later presented the landgrave with an essay in which much clearer sayings were collected from the Fathers, which teach that Christ's true body and blood are in the Holy Communion. The Lord's Supper.

Since Luther saw that the opponents were insisting ever more harshly on their opinions, he for his part closed the conversation and thanked Oecolampad and Zwingli for having handled the matter so kindly. At the same time, however, he added that since they were by no means willing to abandon their opinions, he would have to leave them to the divine judgment and ask the Lord to enlighten them and lead them back to the way of truth.

The landgrave listened very attentively to the whole conversation, and convinced of the evidence for the truth, he said publicly:

"Now I would rather believe the simple words of Christ than the sharp thoughts of men." Oecolampadius also felt remorse because of his false doctrine, as Selnecker tells. For when the landgrave addressed him, "My Lord Doctor! Those of Wittenberg nevertheless stand on certain text, you have only glosses and interpretations. Now one truly has more reason than the other, why do you refuse?" he answered with a sigh: "Gracious prince and lord, I wish that this fist had been off me before I wrote a letter of it.

After the meeting was thus suspended, the Landgrave insisted the following day that they should not part without having reached a friendly settlement. Zwingli stepped in and declared with thundering eyes: "Now God knows that there is no man in this world with whom I would rather be one than you, Luther, with your Wittenbergers. He and the rest of his party offered that they would gladly teach with the rest of us that the body of Christ was truly present in the Lord's Supper, only in a spiritual way, if the latter would recognize them otherwise as brothers. Luther replied: "I, too, do not wish to disagree with anyone; but I must prefer to keep God's word and truth rather than the friendship of the world. He further said to them, "You have a different spirit from ours," and confronted them harshly, "how they could take him and his friends for brethren if they thought they were in error; it was a sign that they did not esteem their own cause highly." "We too, writes Brentz, expressed our surprise at the fickleness of our adversaries, who shortly before in their writings had described us as worshippers of a federal God, but now sought fellowship and brotherhood with us; nevertheless we did not deviate one step from our once made decision." Thus was fulfilled the prophecy of Osiander, who two years before had foretold Zwingli, who

defied the hope of future victory and always condemned the Lutherans as idolaters, carnivores, and worshippers of an eating god: "He will be put to shame within three years, or he will not have spoken in the Lord." For although Zwingli and his followers had humbled themselves before the Lutherans enough, yes! more than enough, to win their brotherhood, they still had to depart as heretics, as Luther writes, without receiving it, because they did not give honor to the truth.

But that there was no unchristian resistance on the part of the Lutherans was shown by the fact that they gave the opponents "the hand of peace and love, so that, however, the harsh writings and words were omitted, and each one should practice his doctrine without scolding, but not without refutation and responsibility. (Luther's Letter, to Jo. Agricola.)

In any case, it was most gratifying that the opponents retracted their errors in several points mentioned above. It was now desired that this result, which was by no means insignificant, be recorded in writing, in order to give certified news of the outcome of the discussion and at the same time to have public testimony against those who would depart from peace. Melanchthon expressly testified that this was done to prevent further error and disagreement and so that the action itself would not be unfruitful. This business was entrusted to Luther. He listed in the first 14 articles those doctrines on which one had become one. Also about the Eucharist. Even about the Holy Communion so much could be established as common: "To the fifteenth, we all believe and hold of the supper of our dear Lord Jesus Christ, that one should use both forms according to the institution of Christ, that also the mass (the supper) is not a work, so that one may obtain grace for the other dead or alive, that also the sacrament of the altar is a sacrament of the true body and blood of Jesus Christ, and the spiritual use of the same body and blood is of special need to every Christian, likewise the use of the sacrament, as the word is given and ordered by God Almighty, so that the weak consciences may be moved to believe by the Holy Spirit. Amen." That about which there remained disagreement was stated by Luther in all gentleness and meekness: "And although we have not compared ourselves at this time as to whether the true body and blood of Christ is bodily in the bread and wine, let one part nevertheless show Christian love toward the other, as far as each conscience can always suffer, and let both parts diligently pray God Almighty that he may confirm to us the right understanding through his Spirit. Amen." This writing was recognized as valid by both parties, and the Reformed all signed it without fail, even though they had previously taught otherwise, about which the Lutherans could not wonder enough.

Thus the proof of the spirit and the power, as well as the victory of the truth was on the side of ours. They rejoiced at the success of the conversation. "We hardly thought, Luther wrote, that we would accomplish so much. Would to God that the remaining scruple (misgivings) would also be fully lifted by Christ." Melanchthon also spoke out against the preachers in Reutlingen: "In all other matters we are one, only about the Holy Communion we have different opinions. Communion we have different opinions. This single issue still clings to the church. My firm conviction is that Zwingli's opinion cannot be defended against the meaning of the scriptural words and the reputation of so many old teachers. Therefore, I admonish you not to accept any teaching against the reputation of the Scriptures. Scripture. I, too, am not without the difficult

I have come to this conviction in the course of my struggle that I believe the body of the Lord is truly present in the Holy Communion. I believe that the body of the Lord is truly present in Holy Communion. - For the future, too, our people gave themselves over to the beautiful hope of peace, by having the best confidence in the sincerity and honesty of the Reformed. "I do not say," Luther said in a sermon after his return, "that there is a brotherly unity, but a kind, friendly unity, that they kindly seek from us what they lack, and we serve them again. Wherefore ye shall diligently ask, it shall also become brotherly." Melancthon meant the same thing: "It is also to be hoped that if one were to take clever ways to deal with them, they would drop the matter." And as love believes everything and hopes everything, so the dear Luther not only felt urged to pray for the erring friends, but he also judged them in the mildest and gentlest way. "Even though they saw, he writes, that their things proved nothing, they still did not want to give way, namely in this one piece of the presence of the body of Christ. And I hold, more out of fear and shame than malice. . . In short, the people do not seem to me to be evil in themselves, but to have fallen into this opinion out of error and by accident, from which they would gladly be again, if only they could. God, who started it, have mercy on them and bring them back again! Amen." At the same time, however, he most solemnly prayed to the landgrave why he had not accepted the teachings of the reformers: "Oh, Lord God! It is not a joke, nor a disgrace to teach something new; there must certainly be no conceit, nor delusion, nor uncertain sayings; there must be bright, powerful texts, which they have not yet applied. Forsooth, I have suffered so great a plague and danger over my doctrine; I did not want to have done and still do such sour work in vain; therefore I truly did not want to resist them out of hatred or arrogance, but have long since accepted their doctrine, God knows, my Lord, where they could give reason for it. But on that on which they stand, I cannot stake my conscience."

(Conclusion follows.)

\*) In the sermon quoted, Luther's verdict reads in detail as follows: "They (the Reformed) have desired brotherhood from us, but we have refused them and have not been able to grant it. For if we accepted them as brothers and sisters, we would have to agree to their teachings. Although they did not like this rejection, and pretended that we should show love toward them until God would bring them back again; for we should also love our enemies, Matth. 5, 44. Now, whoever wants to interpret it badly, let him do it: whoever can do more, let him do it. They persist in their opinion that God will enlighten them, though they have mended and adorned themselves, and slackened not to deny that the true body and blood of Christ is not there; which then is, as if they held it with us. Sir confessed, that they which partake of the Lord's Supper do all truly partake of the body and blood of Christ; but spiritually, that they have Christ in their hearts. To partake bodily, they will not allow; we have put that upon their conscience. For we have God's word and the text before us, which they have not. Therefore the matter stands in good hope."

(Submitted.)

### **John Wesley, converted by Luther's preface to the Letter to the Romans.**

In No. 26 of the Baltimor "*Lutheran Observer*" there is an interesting statement that John Wesley, the founder of the Methodist community, first encountered living examples of true believing Christians among German Lutherans and that he wrote his conversion from the time when he once heard Luther read to him.

In 1735, Wesley was traveling with Salzburg exiles on a ship to America. On the way, a great storm arose. Everyone was hesitant. Only the Salzburger would be calm. Wesley had noticed this. After the storm had subsided, he asked them how it was possible to remain calm under such terrible circumstances. They explained that because they knew they were at peace with God, they were completely devoted to whatever fate their Lord had ordained for them. Wesley was astonished at this declaration and said that he had never experienced such certainty of faith. A Methodist writer, Dr. Jackson in England, tells of this incident in his book *ok Methodism* as follows: "In these strangers (namely the Salzburger) the English Methodists saw Christianity in a nobler, more attractive and more comforting light than ever before. These godly exiles bore every inconvenience and insult with the greatest meekness; they were always ready to render the lowest services to their traveling companions, and in storms and hurricanes, while others wanted to die of fear, they calmly sang praises to God and generally displayed a cheerful confidence in God and a complete surrender in a state where they were every moment in danger of being swallowed up by the immense depth of the sea." And Wesley himself says of this in his diary (York<sup>3</sup> Vol. III. paZ. 55.): "It is now two years and nearly four months since I left my fatherland to teach the Indians in Georgia the nature of Christianity, but what have I myself learned under the time? What else, but (what was least obeyed by all,) that I, who went to America to convert others, selb st was not yet converted!" \*)

Thus the testimony and conduct of those exiles in whom the Lutheran doctrine of justification had come into force had not been without deep impression on Wesley and his friends, and had especially revealed to him his deficiency; but he was first to hear for himself the reformer of the church sent by God, Dr.

Luther, in the writings he had left behind, in order to see for himself the power of the justifying faith on his own

\*) How often this may still happen to some Methodist and other missionaries who like to be regarded as apostles and heroes of the faith! D. H.

ner's heart. The "*Lutheran Observer*" reports further: "It is known that Wesley was not converted until after his return to England from Georgia, when he heard Luther's preface to Paul's letter to the Romans read at a meeting held by the Moravian Brethren on Aldersgate Street in London. In that preface, Luther gloriously shows what Paul means by the words law, sin, grace, faith, righteousness, flesh, and the like.

May this fact cause the present German Methodists, who have turned their backs on the Lutheran Church and everywhere cry it out as an unfruitful mother to bear children of God, to pay more attention to Luther's teaching and lead them to the realization that the true things they find in their community have just come from the Lutheran Church! But if the Lutherans, where they otherwise still have Luther's teaching, would also bring such fruits of faith as those Salzburger, they too would be a salt and a light of the world!

- — B.

### Does Old Lutheranism Lead to Rome? (continued.)

A second use of the old Lutheran church, which Mr. Weyl judges should lead to Rome, is "the erection of a crucifix in the church."

In response to this objection, we must first remember that the Lutheran Church has always differed from the Reformed Churches in that it tolerates images, altars, crucifixes, etc. in its meeting houses, while the Reformed Church has mostly rejected this since Carlstadt's Bildcrstürmerci. 2c. in their meeting houses, while the Reformed Church has mostly rejected this since Carlstadt's Bildcrstürmerci; although even the Reformed have never been in complete agreement on this. Thus, for example, the reformed Beza says unabashedly: "That he heartily detests the image of the crucified one." (Ooll. Nosrnpel. p. 418.) On the other hand, the equally strict Calvinist Petrus Martyr writes: "According to his human nature Christ could be painted." (Comment. I. lieg. 7.)

What orthodox Lutherans think of the use of images in the churches can best be seen from Luther's statements about them. Luther, however, expresses himself in this regard as follows. In his fourth sermon, which he preached in 1522 after his return from the Wartburg in Wittenberg against Carlstadt's enthusiasm and iconoclasm, he says: "Therefore we must conclude and leave it at that, that the images are neither otherwise nor in such a way, neither good nor bad; but let it be free to have them or not to have them, only that the belief or delusion of it is, that one does no service, nor pleases God with our image-making." Furthermore, Luther writes in his writing "against the heavenly prophets of images and sacrament," from 1524 and 1525:

"Not that I want to defend the images or judge those who break them, but especially those who break God's and worshipful images. For the memorial images and witness images, as the crucifixes and images of the saints are, is also proven above from Moses, that they are to be tolerated, also in the law, and not only to be tolerated, but, because the memory and witnesses to them last, are also praiseworthy and honest, like the meal stone, Joshua 24, 27. and 1 Sam. 7, 12." Another important testimony of this subject is found in the church postilla. In the sermon on the day "of the invention of the cross of Christ," Luther writes: "Therefore, where such abuse and error occurs in the worship of images and crosses, the crosses or images should be torn down and removed, and the churches there should also be torn down. However, I do not completely reject the images and especially the figure of the crucified Christ. For we have a figure of it in the Old Testament, of the bronze serpent set up by Moses in the wilderness, as you heard in the Gospel, so that all who were bitten by fiery serpents, looking at this bronze serpent, might be healed by this sight. We should do the same, so that we might be healed in our souls, should also look upon Christ crucified in such an image and believe in him.

From this the interested reader will see that the Lutheran Church, too, has little regard for images, and that it does not value such external things at all, that there should be a dispute about them; that it alone asserts the freedom to use them, and therefore does not disdain them, if they can serve either as a godly reminder, or as a worthy external decoration of public worship.

But since the Reformed have often wanted to make it a sin for the Lutherans to tolerate images, altars, crucifixes and the like in their churches, since this has even been scolded as papist, even idolatrous, as, for example, the Heidelberg Catechism does (see Lutheran No. 5 of this issue), the use or non-use of images has now acquired a meaning that it does not have in itself. For, since the Lutheran Christians are to be made a snare of conscience out of the images, it is now no longer a question between them and the Reformed about the paltry, indifferent images, but about the high article of Christian freedom, about the right understanding of the divine law, about the difference between the Old and New Covenants, and about whether a Christian may allow himself to sin in something that God has not forbidden. Against its will, therefore, the Lutheran Church has had to allow itself to be drawn into a dispute that in truth is about the

most important articles of the faith, but seem to be only about such things.

This is a controversy that our church should immediately abandon without argument, if it does not want to betray an inclination toward Rome. How important this controversy had become, Luther testifies in the mentioned writing against the heavenly prophets with the following words: "Let this be said of images according to the strictness of the law of Moses, not of the opinion that I want to defend the images, as sufficiently said, but that the murderous spirits are not to be permitted "to make sin and conscience where there is none, and to murder souls without necessity. For even though imagery is an outwardly small thing, if one wants to burden the conscience with sins through it, as through God's law, then it becomes the very highest thing. For it corrupts the faith, desecrates Christ's blood, condemns the gospel, and nullifies all that Christ has purchased for us; so that this Carlstadtian abomination is nothing less than an abomination.

It is greater to destroy Christ's kingdom and good conscience than the papacy was with its prohibition of food and marriage and what else was without sin and free. For eating and drinking is also a small outward thing; but it murders the soul, if one entangles the conscience in it with laws".

Anyone who thinks about this will not be surprised if faithful servants of the Lutheran church still agree with their congregations to decorate their churches with pictures, a crucifix, an altar and the like. They do this, first of all, so that God's word may be preached in this way and the place where the congregation of believers assembles may be so adorned that the very appearance invites devotion; but they also do this, and mainly so that the Lutheran church may continue to bear public witness to the freedom of Christians in all things unbidden by God.

However, the question now arises: does the use of images, crucifixes, altars &c. really belong to the pieces of Christian freedom?

The Reformed deny this and have always referred to Exodus 20:4, 5, where in the middle of the enumeration of the holy Ten Commandments it says: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water

under the earth. Do not worship or serve them." In order to emphasize these words, even the Reformed have considered them to be a special, i.e., the second, and the first.

(Hence the reformers count four commandments in the first table and six commandments in the second table; they combine the ninth and tenth commandments of lust or desire into one commandment). The Reformed say: is it not quite obviously forbidden here to make images? We answer: Yes! But what kind of image-making is forbidden is also stated in the addition: "Do not worship or serve them. That these words are added to the word "make" and are meant to restrict the same, we see from the 23rd verse of the same chapter, in which the Lord says: "Therefore shall ye make nothing beside me; silver or gold gods shall ye not make." These words clearly show, first, that v. 4. and 5. are not a special second commandment, but an execution of the first commandment, and second, that God alone forbids the making of images 2c. to worship idols in the 4th and 5th verses. This all comes so easily, so naturally, that it seems incomprehensible how one could ever have raised a doubt against it on the part of the Reformed.

The reformers, however, object: Those words: "Do not worship them and do not serve them" stand for themselves; they do not say: "You shall not make for yourself an image to worship" 2c. But this objection also dissolves into nothing when we compare Deut. 26:1, where the LORD says: "Ye shall not make unto yourselves any graven image, neither shall ye set up for yourselves any pillar, neither shall ye set any maal stone in your land, to worship before it: for I am the LORD your God." Here we have God's own, that is, an irrefutably sure interpretation of that addition to the first commandment (in 2

(Exodus 20:4, 5). This divine interpretation tells us, however, that the making and having of images is only forbidden if it happens "that one worships before it. To this is added that Deut. 26:1 also forbids the erection of pillars and the setting of stones, from which it is clear that the mere making of all these things cannot be forbidden, but the making of them for worship, for who will deny that it is permitted to erect pillars and set stones? This is even more striking in the following passage Deut. 4, 15 - 19. In this passage God puts next to the forbidden making of images also "the lifting up of the eyes toward heaven toward the sun, the moon, the stars, and all the host of heaven." Wouldn't it be ridiculous to claim that it is a sin to look at the sky and its constellations? Certainly; everyone sees that here only such a contemplation can be forbidden, which is accompanied by a veneration of these creatures, as it is also said at the end of this passage: "and fall down, and worship them, and serve them." But if in this passage only such idolatrous looking at the sky and its constellations is forbidden, then the prohibition also applies only to the idolatrous making of images on earth.

It is therefore clear that in the Holy Ten Commandments the mere making and using of images is not forbidden; that it is permitted is clear from the anchors of Scripture and from the nature of the thing itself.

About it in the next number, God willing.

(To be continued.)

Paid.

1st yr. Hr. Fcttmg.

2. " the same.

2. half of the 2. year. past. Biewend.

1. .... 3. " Messrs. Past. Biewend, I. G.

Tailor, Wildermuth and maid. Schütt.

2. half of the 3. Jahrg. the gentlemen Past. Detzer(2Gr.), Nik. Koch, M. Merz, H. Pankow, Past. Saupert (8 Er ), Math. Schmidt, I. A. Walter, I. u. C. Wingert, G. Willner and Mar. Köstner.

3. Jahrg, Messrs. P. H. Anschütz, G. Mbach, G. Damm, I. Dobercr, I. and H. Holferich, Ge r. Höckendorf, Pet. Kettenring, Past. Saupert, I. Senft, G. Stüber, H. Triebert, H. Weber.

1st half of the 4th year, Messrs. Past. Detzer (2Er.), Nik. Koch, M. Merz, H. Pankow, I. u. C. Wmgert.

**"I'm a Lutheran."**

I am a Lutheran, a member of the true church, which under Christ's cross goes to heaven in battle. Many enemies are gathered on the plan, but I remain undaunted: my duke leads the way.

Immanuel, my King, you strong hero of victory! Your arm has overcome death, sin, the devil, the world. Thou hast bought me with thy blood, Thou hast taught with thy word, Thou hast baptized with thy spirit.

You have founded a kingdom that knows your name, firmly established in faith through Word and Sacrament: this is the holy church, built on a rocky foundation, which professes you with heart, hand and mouth.

And every true Christian is a citizen of this kingdom, who believes in God's holy word with all his heart, even if he is heavily imprisoned by false sects, even if he stands alone and lonely in the farthest country.

This is the true church that bears Luther's name. Not because it puts its trust in the words of men: Because God freed it from the abomination of the pope through Luther's service, it is the old church and remains for eternity.

As long as the sun walks on the high firmament, As long as the moon still moves through the blue starry field, Yes! when the heavens give way, and when the world passes away; Then it's the only pillar, the church, that still stands.

It rests on the word of the prophets and the apostles; Its cornerstone is Christ himself; grace is its refuge: on this eternal foundation God's house rises, in it the Savior goes in and out with his gifts.

The stones are the Christians governed by the Holy Spirit, you all holy priests, richly adorned with freedom: Jerusalem, city of God, you bride of my JEsu! Mother of us all, how blessed he who beholds you!

Blessed is he who in faith has pure doctrine, Whose heart is not weary nor faint even in suffering; Nay, as on eagles' wings he soars strong. When he opens his heart and ear to the teachings of heaven.

I thank thee, my Father, that thou hast incorporated me into the Church of thy Son, which abideth for ever and ever. O arm me with faith, give me the sword of the Spirit, Give me the helmet of salvation, so I am well armed.

Help me to confess you freely before all men, so that they too may know where your church is; So I will fight faithfully, O Lord Christ, for your glory, Until you call me to you in the eternal sanctuary.

H. Fick.

**Does Old Lutheranism Lead to Rome?** (continued,)

We now come to the answer to the question: is it really beyond all doubt that according to God's Word it is permissible to make, have and use images ?.....

First of all, it is clear that we Christians, who live in the New Covenant, are no longer bound by the civil and ecclesiastical law of the Jewish people with its shadows and examples (Col. 2, 16. 17.), but only by the moral law. But this is nothing else than the natural law written by God into the heart of all men, the eternal unchangeable norm of God's will. If, therefore, we find that God himself has done or commanded something to be done, it cannot be included among the things forbidden in the moral law. Now, as is known, God often made images himself, ordered them to be made, and confirmed the images that were made. According to Ex 25, 40, God Himself designed a picture of the tabernacle and showed it to Moses. According to Deut. 21, 8, God Himself commanded to set up the image of a bronze serpent, and according to Deut. 35, 30, He filled Bezaleel and Ahab with His Spirit so that they would be skilled in all kinds of work, to work artificially in gold, silver and brass, etc. According to Deut. 25, 18, God also commanded to make the cherubim images and to set them up in the Holy of Holies. The images that were in Solomon's temple, cherubim, lions, oxen, pillars, flowers, pomegranates and the like, also belong here. 1 Kings 6:7. For that all this, if not ordained by God, was not contrary to God, he testified at the dedication of this temple, which was adorned with all kinds of images, by filling it wonderfully with his glory, 1 Kings 8:11. Who can now declare unlawful what God himself has done and commanded to be done, or has confirmed? It cannot possibly be against the moral law engraved in the heart of all men; it must therefore be free or permitted to the Christians of the New Covenant without any doubt.

But we also conclude this way: what God Himself has already put into nature, even that cannot possibly be sin in itself. But what is the whole creation but a great scene on which innumerable images are set up? We look into the mirror of a water or on any smooth surface of a stone, an ore mass 2c., and everywhere the image of a man and a woman appears.

of the whole surrounding world. The temple of nature, built by God Himself, has altars everywhere; every mountain and hill is an altar; and as often as the sun rises and sets, it adorns the vault of the dome built by God Himself, in which all the children of God gather daily to worship under all the firmaments, with images in glowing colors. Indeed, does not our imagination constantly create images of all kinds of objects in the temple of our heart? The Reformed must therefore, whether they like it or not, be forced by nature itself to suffer the images in the temple built by God Himself, even in the temple of their hearts, in a good Lutheran way. Is it not foolish to want to make it a sin for Christians, even to say a word about it, if they also decorate the meeting houses they have built themselves with images that can give a godly reminder? Luther writes against the heavenly prophets about this, among other things: "So I also know for certain that God wants us to hear and read his work, especially the suffering of Christ; but if I hear and

remember it, it is impossible for me not to make images of it in my heart. For, whether I want to or not, when I hear Christ (the crucified), an image of a man hanging on the cross is formed in my heart, just as my face naturally casts itself into the water when I look into it. If it is not a sin, but a good thing that I have the image of Christ in my heart, why should it be a sin if I have it in my eyes? since the heart is more important than the eyes, since it is the right seat and dwelling place of God!

Beyond all doubt it is finally put that when God forbade images, maal stones 2c., not these things themselves, but only the idolatrous use of them was frowned upon, since we see that the same objects were really rejected by God in the one case, confirmed in the other. The calves at Bethel in Dau, which were worshipped, the Lord hated; the exhibition of oxen in Solomon's temple, which were not worshipped, He confirmed. And when once the tribes of Reuben



and Gad and the half tribe of Manasseh built an altar on the other side of Jordan, and at first the other tribes were indignant because of the transgression of the law, of which they thought the first-named were guilty; but when it came to light that the altar was only a witness and memorial stone, and was in no way intended to serve idolatry, the indignant brethren calmed down, and praised and glorified God. Cf. Joshua 22. Thus the gentlemen of the Reformed, together with their Schlepenträgern, Mr. Weyl in Baltimore and other non-Lutherans, should also be justified if they disturb the fact that we Lutherans have images, crucifixes, altars 2c. not for worship, not for sacrifice and the like, but merely for decoration and for a possible godly remembrance.

Some might object that all images are not to be rejected, but that it is wrong to depict God and to make a likeness of Him, since God's invisible being cannot and should not be depicted (Deut. 4:15). He who does this, he says, represents God according to the thoughts of men, and thus brings false ideas of God into the hearts, and therefore obviously causes idolatry, as Aaron did with the golden calf. We answer: in this we are in complete agreement with the Reformed; we too reject as idolatrous all images that man makes of God for himself. Therefore, in Lutheran churches and books, only images of God's revelations (not of God himself) are tolerated. For example, we tolerate images of the revelation of God the Father as an old man according to Daniel 7:9; God the Son as a son of man according to Dan. 7:13, 1 Tim. 3:16 and the whole N. Testament; God the Holy Spirit as a dove according to Matth. 3:16. This also includes all the images that the Bible itself uses to represent the attributes of God, such as the eye and others, instead of letters and colors. If God wanted our opponents to have no other image of God in their hearts than that which the Bible presents of Him, they would soon become one with us through the outward ornaments and witnesses; but against supposed visible idols one fights with fists and axes, and the idols in the heart, which arise through false teaching, are left unchallenged on their thrones. See Rom. 2:22, 2 John 9, 1 Sam. 15:22, 23. Therefore, you iconoclasts, if you want to have work, here you have a field of work: go into your heart: there is enough to do!

Finally, what is the conclusion we must draw from everything we have said about the use of images 2c.? It is this: Old Lutheranism does not lead to Rom, for it teaches freedom in these things according to God's word; but the old Lutheranism does lead to Rom.

new After Lutheranism to Rome, because it forbids in a good Roman way what God asked to be left free. Luther once drew this conclusion in his fight against Carlstadt. He wrote: "Now notice from this which of the end Christians are cousins, we or Carlstadt. We do like the papists, but we do not suffer the doctrine, commandment and compulsion; we also leave like the Carlstädtians, but we do not suffer the prohibition. So the Pope and Carlstadt are right cousins in teaching, for they both teach, one doing, the other not doing. But we teach neither, and do both." (Scripture against the heavenly prophets.)

(To be continued.)

(Submitted by H. Fick.)

**The Marburg Religious Discussion, evidence that the Lutheran Church has always rejected not the true but the false union.**

(Conclusion.)

It is now our sad duty to show how faithlessly the Reformed acted against ours, in that soon afterward they again publicly confessed the heresies which they had solemnly recanted at Marburg.

How little Oecolampadius was serious about his signature, however much love of peace he otherwise always pretended to have, he expressed without hesitation in a letter to Haller: "No progress had been made by this disputation. Thus he himself declared all the concessions and promises that his own had made to the Lutherans to be mere pretense and deceitful games. Bucer indeed testifies that in Luther and his own there is the true love of God; but at the same time he remarks that Zwingli and his party had accepted the Marburg Articles only out of love, and for no other reason, although they would have expressed their opinion better if they had drawn them up, indeed! would rather have used other and clearer words. So out of love - we ask what love is meant here? - the Reformed held the false doctrines in their hearts, which they recanted to the Lutherans orally and in writing. - But that hypocritical dissimulation had prevailed on his part at that time, Zwingli was not ashamed to explicitly assert even in 1531, the year of his violent death. "I know, he wrote to Somius, that it is not unknown to you that at the Lord's Supper only those are fed with the sacrament of the body and blood of Christ who have already been fed and satisfied spiritually. But, as I have said, some things had to be expressed more mildly and carefully, and

the net of the gospel had to be cast wisely, in order to make a greater catch. The opportunity will come one day to clear everything away to the bottom." Certainly a rather bad advice, says Dr. Löscher, to make more Zwinglians under the appearance of Lutheranism.

This disloyalty of the Reformed to ours soon manifested itself in ever more hostile works. I will be silent," Luther had to complain in a letter to Landgrave Philip of Hesse of May 20, 1530, already half a year after the Marburg Religious Discussion, "how unkindly they (the Reformed) are treating us now, taking Carlstadt to themselves, believing all the tangible lies that the wretched man invents against us, and must be well-disposed, defending him, God knows how long." And to Jakob Propst he wrote on June 1, 1530: "That the Sacramentarians boast that I was overcome at Marburg, they do according to their kind. For they are not only liars, but liars themselves, full of cunning and hypocritical deceit, as Carlstadt and Zwingel demonstrate and testify with their words and deeds. But you see that they have recanted at Marburg in the articles they have written what they have taught about baptism and the use of the sacraments, also about the outward work or ministry of preaching and other things in their publicly printed books in a harmful and poisonous way. We do not recant anything. But since they were also overcome in the article of the Lord's Supper, they did not want to revoke it, although they already saw that they could not stand: For they feared their own rabble, to whom they had not been permitted to return, if they had recanted. . They have shown themselves against us with unbelievable humility and kindness; but, as is now evident, all false and deceitful, only that they might draw us into a semblance and form of concord, and make us partakers of their error and its patronos. Oh how cunning is Satan! But Christ is wiser, who has preserved us. I have now ceased to be surprised when they tell lies without any shame. I see that they cannot do otherwise, and I am glad of it, because I see that Satan rules and guides them, that they no longer betray themselves by list, but by public lies." So it was not only lying but also fear of man that caused the reformers to distort and deny the truth to which they had committed themselves by signing those fifteen articles, as their writings unfortunately testify only too clearly.

In the ninth article of Marburg, the following was laid down as a common doctrine concerning baptism: "That baptism is a sacrament instituted of God for faith, and because God's commandment, Go and be baptized, and God's promise in it, He that believeth, it is not a mere sign or watchword among Christians, but a sign and work of God, wherein our faith is promoted, by which we are born again unto life. And in the fourteenth article: That the baptism of infants is right, and they are

thereby be taken to God's grace, and into Christendom." On the other hand, Oecolampadius wrote in his letter to Haller: "Many would have been offended by the fact that they signed these articles; and it does not seem to be without reason, as far as the article on baptism is concerned, and they would not have signed it either, if the nullity of it did not become clear from other sentences: they call baptism a work of God, because God has instituted it, even though it is performed externally and by men, just as a crier does something at the king's command. Instead of the word "promote," he used the word "require." "Yes," he adds, the children are taken into God's grace through baptism, only as far as the bystanders are reminded of it through the same, etc." Zwingli testifies in his confession of 1530, which he sent to the Augsburg Diet without being called, about the sacraments in general: "I believe, yes! I know, that all sacraments confer no grace at all, that they do not even offer or withhold it. . . The sacraments are administered for the public testimony of grace, which each individual already has beforehand. . . I believe that the sacrament is a sign of a holy thing, namely, of the grace that has taken place. . . . The sacraments are only holy ceremonies; but if we had otherwise of the sacraments, as if they purified inwardly, when they are used outwardly, a new Judaism is already there." Of baptism Zwingli confesses, "Through baptism the church publicly receives those who have already been received before by grace. Baptism therefore does not bring grace, but only testifies to the church that the one to whom it is given has already received it." Thus the reformers fell back into their earlier error, that baptism was a mere sign or watchword among Christians, although they had solemnly revoked it at Marburg.

They proved even more faithless in the doctrine of Holy Communion. Communion. For although they remained at odds with the Lutherans at Marburg, they had promised each other to refrain from harsh writings and words. But even this promise Zwingli broke at first, for he reviled the Lutherans as papists and those who looked back to the fleshpots of Egypt and chewed Christ's body with human teeth. At the same time, he boasted that he wanted to make his doctrine on this matter as clear to the emperor as the sun is in the sky, and to let his conclusions be launched against the adversaries like battering rams. However, these 'battering rams' were nothing else than the old, miserable rams, which he had already shot during the Marburg religious discussion and which Luther, as is well known, rejected to such an extent that he had to fall silent.

Of original sin, the fourth Marburg Article says: "We believe that original sin is the sin is innate and inherited from Adam, and is such a sin that it condemns all people, and if Jesus Christ had not come to our rescue with his death and life, we would have died eternally from it and would not have had to come to God's kingdom and blessedness. Zwingli, on the other hand, asserts in his Augsburg Confession: "My opinion about original sin is as follows. That is rightly called sin which is committed against the law. For where there is no law, there is no transgression. And where there is no transgression, there is also no sin in the proper sense, inasmuch as sin is a crime, wrong, misdeed or guilt. I therefore confess that our father committed a sin, i.e. a crime, wrongdoing and sacrilege. But those who are descended from him have not sinned in the same way; for who among us has been in Paradise and eaten the forbidden apple with his teeth? Therefore, whether we like it or not, we must admit that original sin, as it is in the children of Adam, is not sin proper, as has already been shown, for it is not a sin against the law. It is therefore really only a disease and a state. A disease, because we also fall, just like the one who fell out of self-love. A state, because we are also born as servants and children of wrath and are subject to death, as he became a servant and is subject to death. Although I have no objection to this disease and this state being called sin according to Paul's custom." In the same way he says it is wrong to condemn the children of Christian parents, or even of pagans, because of original sin.

According to Zwingli, original sin is only sin in name, in reality it is nothing more than sickness. Whoever can so insolently assert this against God's word, which teaches with the brightest and clearest sayings that original sin is really and truly sin, which would also condemn us to eternal death if Christ had not redeemed us from it, cannot consider himself bound by his own word, promise and signature, but must act conscienceless and unfaithful.

Thus Zwingli also shows himself in the doctrine of the external word. In the eighth Marburg Article, he confessed: "That the Holy Spirit, speaking properly, does not give faith or its gift to anyone without a preceding sermon or oral word, or gospels of Christ, but by and with such oral word he works and creates faith where and in whom he wills. In contrast, he says in his Augsburg Confession: "The Holy Spirit needs

neither guides nor chariots, for He is Himself the power and the guide by which all things are guided; He does not need to be guided: nor do we ever read of such things in Scripture, that outward things certainly bring the Spirit with them.... We see, in order to be canonical or correct

To speak of the outward preaching of the apostles and evangelists or bishops having preceded the faith among all peoples. Which we attribute to the spirit alone.

But enough! We now understand the indignation of the otherwise so gentle Melanchthon, who, after reading Zwingli's Augsburg Confession, wrote about it to Luther: "You would simply say of it that Zwingli has gone mad. He publicly renews his old errors about the use of the sacraments and original sin."

But despite this clear evidence that the Reformed had already broken their promise, Luther nevertheless continued to pray for the erring. Only then did he give up all hope when, after Zwingli's death, a book of his appeared, which he had not dared to publish during his lifetime, in which he confessed the most obvious unbelief and rationalism. Let us listen to Luther himself about this in his short Confession of the b. Sacrament against the Enthusiasts, v. J. 1544, wherein he reports in more detail thus: "It is true that it is 15 years since Zwingel and Oekolampad, and some of us, met in Marburg (1529) and agreed on many articles that are entirely Christian, as the printed note testifies; But in the article on the Sacrament we got stuck, so that we should be good friends, so that the sharp writing against each other would rest, whether God would in time, through our prayer, also give united understanding in this, and I had quite a bit of hope, because Zwingel and his would yield so many good articles, that in time some article would also be found. So there was a silence between us with writing against each other for several years. However, Zwingli was miserably slain in the field by that part of the papists, and Oekolampad was much too weak to bear such an accident, and died for it. This caused me two nights of such heartache that I could easily have stayed; for I was hopeful of their recovery, and yet I had to be extremely concerned for their souls, because they were still immersed in error, thus sinking into sin.

But after Zwingli's death a booklet went out, which he is said to have made hard before his end, with the name, Olu-ist-ianue üäei exponier uä Ollristiunum UsZsm (Controversy of the Christian Faith with a Christian King). Such a book should be a paragon above all his previous books. And that it had to be his own, Zwingli's, gave the nature of his wild wild speech, and his previous opinion. I was very frightened by this booklet, not for my sake, but for his. Because, according to our treaty at Marburg, he acted against us with a false heart and mouth, and should (as still) despair of his soul's blessedness, since he died in such a sense, despite the fact that his disciples and descendants proclaimed him a saint and martyr.

made. Oh Lord God, the saint and martyr! For in this booklet he not only remains an enemy of the sacrament, but also becomes a pagan altogether, so finely has he changed according to my hope. You can notice that, among other words, he addresses the same king thus: Thou shalt see there (that is, in heaven) in one company all holy, wise, pious, manly, honest men, the Redeemed and Savior, Adam, Abel, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Moses, Joshua, Gideon, Samuel, Phinehas, Elias, Elisha, also Isaiah and the Virgin of God, of whom he prophesied, David, Ezechias, Josias, the Baptist, Peter, Paul, Hercules, Theseus, Socrates, Aristides, Antigonus, Numa, Camillus, the Catons, Scipions, and your ancestors all who died in faith, etc. etc. This is written in the booklet, which, as I said, is supposed to be the most precious and best booklet, made hard before its end. Now say, whoever wants to be a Christian, what may one believe in baptism, sacrament, Christ, the Gospel, or the prophets and holy scriptures, when such godless pagans as Socrates, Aristides, even the atrocious Numa, who first founded all idolatry in Rome, through the devil's revelation, as St. Augustine writes, and Scipius, who was the only one to have been born in Rome. Augustine writes, and Scipio, the Epicurean, are blessed with the patriarchs, prophets and apostles in heaven, if they have known nothing of God, Scripture, Gospel, Christ, Baptism, Sacrament, or Christian faith? What else can such a writer, preacher and teacher believe about the Christian faith, but that it is equal to all faiths, and that everyone can be saved in his faith, even an idolater and Epicurean, as Numa and Scipio.

Because in this booklet Zwingli has not only fallen away from the Marburg treaty (indeed, he does not mean the Marburg treaty in earnest), but has become much worse, namely a pagan, and yet the enthusiasts, his companions, praise and honor such a booklet, in which there are also many more abominations, I have also abandoned all my hopes of their recovery, and even disregarded them, that I did not want to write against such booklets, nor pray for them any more, because I saw that all my previous writings and exhortation, in addition to my Christian love and faithfulness, displayed at Marburg, were so badly done, and must have been so shamefully lost."

Now no one asks who is to blame for the fact that a true union did not come about at that time. The Lutherans convicted the opponents of their errors, they hoped and prayed that even the last scruple would be lifted, they kept friendship and peace to the end-but all in vain, all failed because of the disloyalty of the reformers. Let us also imitate the beautiful Christian example of our noble fathers by rejecting every false union just as steadfastly as we zealously strive for a fraternal union with the Other believers on the basis of truth

search

Therefore we also ask you, Lutherans, as our brothers for Christ's sake, if your preachers hold with holy earnestness to the pure doctrine and resist the sectarian teachings; have them all the better for their faithfulness and follow them, take care all the more earnestly for the banner of the old apostolic confession, so that also through your word souls may be won for the truth. Souls may be won for the truth through your word.

be

Everyone who believes God's Word from the heart is our brother in Christ, for such a one necessarily agrees in his heart with our confession, perhaps without even knowing it, since it contains only the pure meaning of Scripture. May the scattered children of God be brought into heartfelt fellowship. Prayer and decisive, but at the same time loving and humble testimony of the truth of our doctrine are the means by which every Lutheran can contribute according to his gift, so that the union on the basis of truth gains more and more friends. Thus, through the unity of faith, we are incorporated into the one holy church and become true sons of the heavenly Jerusalem of the Free One, who is the mother of us all, and members of the spiritual body, of which Jesus Christ is the head, vowed from eternity to eternity.

(Submitted.)

### **DLe "Confirmations - Machine and the Pagan Sacrament" of the old father Peter Schmucker.**

We poor unconverted Lutherans always get bad credit with the holy Methodists. Of course, we knew long ago that they consider us all "unconverted" and what is worst, we do not even want to convert in the Methodist manner, so we are poor lost sinners for the Methodists. But now Peter Schmucker in No. 10 of the Christian Apologist even says we have a "Confirmation-Machine". What kind of thing is that, I thought. I have been to many Lutheran countries and churches, but

nowhere have I seen or heard of a "confirmation machine. I asked others, looked at the Bible and old history books, but I did not find the slightest trace of such a thing. At the end Peter Schmucker means the Lutheran Confirmation. But he is called "the old father Schmucker" by the Methodists and he would have to be an old mischievous rogue if he wanted to condemn the fact that the children happily confess their faith before God and men at the Confirmation and voluntarily promise that they want to remain faithful to their Lord and his church with God's help and enjoy the Holy Communion on such a confession. So I had missed it again. Perhaps

Did Peter Schmucker himself invent the confirmation machine? Because everyone knows that here in America they work a lot with machines and that the Methodists have invented their own "conversion machine", called a penitential bench, on which Peter Schmucker also always has a lot to repair. Whoever has not seen it, of course, will not believe it, but the Methodists know that souls are "converted" by the dozen in a short time. It happens like this. People gather, preferably on the heights and under the green trees, like the children of Israel. The "conversion machine" begins to play.

len. The machine master and his journeymen make such sounds that the poor people become frightened. Some fall on the penitentiary bench. Now the machine works with all its might, because all of them heat up with groans, howls, chattering, etc. That works, the spirit comes down, namely the swarm spirit. The poor people on the "penitential bench" become lively. I tell you, when the conversion machine is in full swing, the poor people often jump 8 feet high and make such a racket that all the devils have to laugh up their sleeves. They jump, dance, roll around, embrace each other, fall into convulsions, in short! if an "unconverted" Lutheran or only a half-sane person, who understands nothing of the swarm spirit, were to watch this hustle and bustle, he would have to believe that the people were crazy and were celebrating the devil's wedding. Now the people "come through, out of repentance into joy," now only the "testimony" is missing. One sees a lamb, another a dove, another a light, another feels that something is grabbing his head: Now the testimony is there. The goods are ready, they are "converted," i.e. in German, Schwärmer. You can believe that when such a person is well turned out, he no longer knows how to let himself be holy, he considers no one converted but himself, and can tell from other people's eyes and a few words whether they have been "converted.

are "converted" or not. He is easily known by the fact that his third word is always "you are not converted," and that he is always creeping around in the houses to "convert" people. How many dozens or shocks of enthusiasts are fabricated by the "conversion machine" is then communicated in the apologist for edifying news. - But Peter Schmucker did not invent the confirmation machine, for he is bitterly angry with it and scolds it violently. He and John Bier go after the nasty thing with such solid knuckles that, if it is made of straw or glass, I bet ten to one they smash it to smithereens. Why, after all, may they be so poisonous on it? It is known that here a lot of steam engines jump, now perhaps Peter Schmucker and John Bier once sat in the conversion machine, when all at once the confirmation machine runs and they out-

fly and break arm and leg, which is why they now want revenge. Or have they perhaps broken their vows of confirmation themselves? But who will help us further on the track? Peter Schmucker says that the confirmation machine was invented in pagan and papal Rome and that the Reformers brought it from there. But he does not say at all what the thing looks like, whether it is a kind of conversion machine, or steam machine, etc., and how the reformers transported it, whether by land or by water, on wagons or ships, etc. Nor does he say how much the Reformers brought in. He also does not state how many dozens of reformers were present, while we know only one. In any case, Peter Schmucker is still far above the reformers, because he says that they should have left the confirmation machine in Rome. Afterwards, however, John Bier again says that the confirmation machine is still in Rome, because the Roman Catholic bishops are still confirming and thereby giving the poor children cheek pranks!-You really have to be a converted Methodist to understand such nonsense. Probably others under John Beer's and Peter Schmucker's name have only wanted to make a licking barrel night fun in the Lent time. But if Peter Schmucker has really invented a confirmation machine, he should not keep his secret from the world, but soon give the recipe of it.

After Peter Schmucker has so chivalrously fought the gigantic monster of the Confirmation Machine, which exists nowhere else than in his imagination, he dares a second, just as dangerous fight with another, if possible even more gruesome monster. He spies around belligerently in the halls of the Lutheran church and - oh horror! - what does old Peter see there? Hear, O Christianity, the unheard-of; Lutherans, you have already heard many a sample of sectarian foolishness in this country, but everything was still pure gold and precious stone compared to the profound wisdom of the old Methodist father. He sees in the halls of the Lutheran church, apart from the "unscriptural and sin-stained confirmation machine," a second "unscriptural" giant in the form of the "heathen sacrament," which plays its horrible game in broad daylight. So many have already come and gone in the Christian church since 1800 years, but nobody had seen this horrible ghost until then: when Peter Schmucker appeared, before whose enlightened eyes it naturally tries to hide in vain. For Peter not only sees ghosts - other fools do that, too - but he also fights them with the insurmountable weapons of the Methodist armory. You can therefore easily imagine that he cannot calmly watch the pagan sacrament, but he falls into holy Methodist zeal and undertakes one of those terrible, always victorious attacks against it.

The same man is the one who once used his master, Don Quirote de la Mancha of glorious memory, against the windmills. Dressed in the impenetrable armor of ignorance and full of the most ardent hatred against all higher Christian education and science, he romps his courageous swarming horse and blasts his equal opponent on the bottomless paths of madness by striking him the most sensitive blows with the sword of his nonsensical speech. He says: "Since the word sacrament is a pagan one, which is not found in the Bible, the Reformers should have left it where they found it, namely in pagan and papal Rome." You see here old Peter in his daily work, reforming the "reformers" by conscientiously giving them the means how they should have corrupted the church already in their times, in order to save him this work. Of course, the "reformer of reformers" does not know that the word "sacrament" has been used since ancient times in the Christian church by the best teachers, an Augustine, an Ambrose 2c., in order to designate with it such means of grace as baptism and the Lord's Supper are, as a distinction from other holy acts, so that the word sacrament has thus received a thoroughly Christian meaning. And yet, in the Apologist, Mr. Jacobi had uttered the quite correct sentence that the Christian church could be recognized precisely by the sacraments, whereby he enters into the most obvious contradiction with Schmucker. How, then, has the kingdom of the swarm become at odds with itself? Is the son against the father, Jacob against Peter, and Peter against Jacob? That's how it is; one swarms here, the other there, one this way, the other that way; each has the right to proclaim his ideas and the inspirations of the swarm spirit like a gospel. Hence it is that the apologist teems with contradictions, that today he calls something pagan, which tomorrow he calls Christian, and that he thus delivers to his readers those spicy, wonderfully mixed dishes of sense and nonsense, which are most excellently calculated to rob the poor Germans of the last bit of healthy Christian knowledge and to instill in the "unconverted" Lutherans the deepest disgust against the stale, shallow and childish talk of Methodist wisdom. - But it is true, one must also recognize and respect the merits in one's opponents, the enthusiasts are not so disunited as it seems; they are united in their common struggle against all higher education and Christian science. As once at the time of the Reformation those dark men, those blind, papist monks, were zealous against all light of Christian

knowledge, so are their worthy successors, the Methodists in our days, who do everything to keep the people in Methodist ignorance. Hence we find that lovely pair of twins, stupidity and pride, The word "sacrament" is gaining more and more acceptance among that sect and is already one of its main ornaments. It especially adorns the "old father" Schmucker, who therefore rejects the word sacrament, because it is a pagan one and is not found in the Bible. With the same teasing, old Peter would also have to reject the word Trinity, Testament, Glori, Apologet 2c., because they literally belong to a pagan language. If he does not want to use any word at all that is not in the Bible, he must not use the German or the English language, because both are originally pagan. It is therefore to be assumed that the old father Schmucker preaches Greek and Hebrew, if he even knows that such languages exist. Schmucker's inconsistent assertions lead to such conclusions. His constant invocation of the Bible is all the more repugnant, since he himself tramples on it and openly mocks it. Where are the shameful abominations of the penitential bench machine commanded? Obviously they are forbidden in the words 1 Cor. 14:40: Let everything be done honestly and properly. Where is it commanded that old Peter Schmucker lets himself be called "father" like the pope in Rome? It is obviously forbidden in Matth. 23, 9: "You shall call no one father on earth, for One is your Father who is in heaven. And yet, the old Schmucker presents himself as if he were zealous against the pope, while he is doing exactly the same thing as the "most holy father. But it disgusts us to lose any more words about the folly of that sect. The reader knows that it is of no use to reproach the Methodists with the truth in intelligible language in order to improve them; for once they do not want to hear, but to rave; so let them rave, it will be found in the end. What they do against God's word, against their own conscience and against the resolute protestation of the Lutheran church, they do at their own peril of soul. Therefore, every sincere person among them should be warned faithfully and sincerely. However, the rule of the Holy Scriptures applies against Schmucker. The rule of the Holy Scripture applies against Schmucker: Proverbs 26:5: "Answer the fool according to his folly, lest he be thought wise.

H. Fick.

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## Subscription

at

**Dr. Martin Luther's Kirchenpostille**, unchanged reprint after Walch's edition of 1737.

The work will appear in a large volume of about 1300 to 1400 pages, well bound, at 85.00 and is to be completed, where possible, by Nov. 1, 1847. Printing will begin as soon as 1000 real subscribers are available.

When announcing the house postilla, we promised, if the enterprise should find a favorable reception, to let follow also the reprint of the church postilla of Dr. Luther.



Now the gracious God has accompanied our hands' work with visible blessings, and throughout the United States, from the East to the farthest West, has made many hearts willing to support our enterprise.

Encouraged by this, we take the present opportunity to inform our German brethren in faith that we are ready to begin printing the "Kirchenpostille" immediately, as soon as 1000 real subscribers are available. The work is to appear in a large octavo volume of approximately 1300 to 1400 pages, in the same format and with the same typeface and generally the same layout as the Hauspostille, bound at \$5.00 or brochshed at \$4.75. Should a sufficient number of participants be found within four months, we intend, with divine help, to have the work ready by the first of November, so that the eager friends of the church postilion can have their regular edification in it during the next church year.

We will keep exactly to Walch's edition of the church postilla of 1737, which is the most complete of all editions; we also intend, if space somehow permits, to add two extremely valuable additions, namely the two incomparable sermons of Dr. Luther on the epistle on 1. p. I'r., 1 Joh. 4, 16- 21, about love, and the epistle on 21. x. Pr. Pr., Ephes. 6, 10-17, of the armor of Christians, both of which are not in the ordinary postils and are to be printed unchanged from the Altenburg edition of Luther's writings. Thus, our edition would not only be equal to the most complete, but even richer than the most complete.

The conscientiousness and unselfishness with which we have carried out the publication of the Hauspostille, as it now lies before everyone's eyes, will, we hope, also secure for us the full confidence of the honored participants in this enterprise.

We kindly ask preachers and other friends of the company to collect subscribers. Collectors will receive one free copy for every 6 copies for which they send payment. The shipping of the copies will be at the expense of the collectors; they can charge the subscribers the amount of transportation, which will be very low for each of them.

We will not be reprimanded if, as in the past, we make it a condition for subscribers and collectors, when the work is near completion, to send payment for it to us in cash.

It will hardly be necessary to add another word to the recommendation of the church postilla. It contains not only the witty sermons of Dr. Luther on all Sunday, feast and apostle day gospels, on each gospel at least one, often two, sometimes three sermons, but also the interpretation of all epistles of the church year, an advantage,

which makes the Church Postil indispensable even to those who have the Home Postil. We could list a number of praises of the most proven orthodox theologians of our church, with which they have given testimony to the Church Postil; for the sake of brevity, we only recall that Luther himself, in the writing published under the title: "that the words of Christ: this is my body, still stand firm, against the swarming spirits," calls it his "very best book that he had ever written. Therefore, the church postilla has always been held in high esteem in the Lutheran church, has been published almost innumerable times before and after Luther's death, has even been translated into Low German and Latin, and in the Electorate of Saxony, the pastors were instructed by their highest church authority that "they should be careful to have Dr. Luther's writings, especially his church and house postilla. We should think that this would be challenge enough for the Lutherans of our time, preachers as well as lay Christians, to seize with eager hands this opportunity that is offered to them for the acquisition of such a treasure.

We still ask all experts, especially the preachers, to open their views to us, whether it would not be time to procure a new edition of Dr. Luther's larger interpretation of the Epistle to the Galatians and also an edition of the Concordia Book, for which we would gladly offer our hand.

May the Lord our God be kind to us and promote the work of our hands with us; yes, may He promote the work of our hands!

New-York, January 1, 1847.

Heinrich Ludwig, No. 70 u. 72 Vesey Street.

Subscribers may contact one of the agents listed below.

Agents are requested to send in the list or the exact number of subscribers by April 1 of this year.

Subscribers and agents are asked to pay in the yellow as much as possible during the summer to help defray the significant costs. The profit will be very small.

Wm. Radde, 322 Broadway, New-York. Mentz L Novoudt, 53 North 3rd St., Philad. F. Gentner, corner of Brown & John St., , Hon. Past. W. F. Wyneken, Baltimore.

,,, C.F.W.Walther, St. Louis, Mo.

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 Joh. Fr. Grünhagen, there.  
 E. H. Pease, Albany, N. Y).  
 Hon. C. G. Schweitzerbarth, Zclienople, Butler Co., Pa.  
 I. Eberhard, Kittanning, Armstrong Co, Pa.

### **New religious magazine.**

We have received a prospectus for the publication of a German religious newspaper under the title: "Der lutherische Botschafter," (The Lutheran Messenger). This paper is to be edited by Pastor Dr. Bierdemann and published by Pastor Fast, according to a resolution of the Canton Conference of the Eastern District of the Lutheran Synod of Ohio. It is to appear once a month for the annual subscription price of 50 cents, paid in advance. The city of Canton is the place of publication. With regard to the confession, which the paper promises to uphold, the prospectus expresses itself as follows:

"As an organ of the Evang. Lutheran Synod of Ohio, he (the Ambassador) will naturally defend the venerable doctrines and customs of the 16th century Reformation (so far as the latter have come down to us) and oppose the intrusion of new doctrines and measures into the Church. But while he stands there as a Lutheran ambassador, and defends the pure doctrines and customs of his church, because (and not in so far as) they agree with God's word, no true Christian who thinks otherwise will have to complain that the ambassador has lovelessly hereticalized him, but it will always be and remain his motto: Tell the truth in love."

We sincerely wish the editor and publisher the best and most blessed progress in the construction of our dear Evangelical-Lutheran Zion in this new fatherland of ours.

### **Announcement.**

Those concerned are hereby again reminded that the organization of the German Lutheran Synod of Missouri, Ohio and other states will take place on the Monday after ludilLto, April 26, 1847 in Chicago, Illinois, and that the first meeting of the same will be held. According to the agreement, the brethren are to arrive the Saturday before and report to Mr. Pastor A. Selle at Chicago, Illinois street, nortli sião ok tlio rivor, or at Donleor <d Lor- Zo's small store, l^lco strost.

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1, Year. Hr. Past. Citizen.

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Received for the Lutheran Gentile Mission at Flusie Lass, Mich. 50 cents from an unnamed person.

**Printed by Weber and Olshausen.**

**Shout out to the apostates from the Lutheran Church.**

Return, return," the prophet once cried, "when Israel blasphemed the majesty of the Savior, when it turned from law to idolatry. With abominations filled the dear precious land.

Return, ye perverse ones, why do ye stand aloof? O Israel, do you forget the faithful Lord? Who led thee from Egypt with a high hand, And with rich grace so often stirred thy heart.

Thou hast broken the covenant, sinned against the commandment, Therefore God's zeal threatens thee with destruction, curse, and death; Unless thou return and confess thy fault, Shun the strange altar and beg forgiveness."

So the prophets also call out to you who are deceived, who seek rest in vain in false sects. The spirit of lies has confused you with its poison. So that you left the truth and now wander in the dark.

The holy church, which gave birth to you with pain, laments, as once Rachel did, for her flock of children: "I raised you, fed you, taught you, baptized you, - What did I do to deserve that you now run away from me?

You have grieved the bride whom Christ loved. And thus you yourselves have grievously grieved the bridegroom, but he still speaks with grace: "I have made atonement for you; oh, that you now knew what is for your peace!

They have followed you, the bridegroom and the bride, and have long looked after you with desire. O see their tears in the Holy Face! They ask, "Return!" and you, do you not hear it?

H. Fick.

**The right to judge doctrine belongs not only to preachers, but to all Christians.**

Luther writes that it is the duty of all and every Christian to know and judge the doctrine, so that he who violates this right by one little bit is cursed. For Christ himself has decreed such a right in invincible and many sayings: e.g. Matth. 7: "Beware of false prophets, who come to you in sheep's clothing." He certainly says this word to the people against the teachers and tells them to avoid their false teachings. But how can they avoid them without recognizing them, and how can they recognize them if they have no power to judge? But now he not only gives them power to judge, but also gives it to them; that this single place can be enough against all popes, all (church) fathers, all concilia (synods), all schools, all churches, all churches, all churches, all fathers, all fathers, all fathers, all fathers, all fathers, all fathers, all fathers, and all fathers.

These are the sayings that have granted the right to judge and conclude only to the bishops and clergy, but have robbed the people, that is, the church, the queen, of it in an ungodly and ecclesiastical manner. For Christ stands and says: "Beware of false prophets.

Almost all the syllables of the prophets agree with this; for what do the prophets do other than warn the people not to believe the false prophets? But what is this warning but to show that the people have power to judge and to know? What is it but to declare and assure that they must be careful of what they do and always be on their guard against all the teachings of all their priests and teachers?

Therefore, we conclude here: As often as Moses, Joshua, David, and all the prophets in the old law call out and warn the people from false prophets, so often do they cry out, command, proclaim, and confirm the same right to judge and discern all the teachings of all people. But this they do in innumerable places. . .

Let us return to the New Testament. When Christ says in John 10, "My sheep hear my voice, but they do not hear the voice of strangers, but flee from them," is he not making the sheep judges and transferring the right to know to the listeners? Likewise Paul, when he says in 1 Cor. 14, "Let one speak, and they shall judge: but when it is revealed to him that sitteth, let the first hold his peace," does he not make the hearer a judge? So what Christ only commanded in Matt. 24 and in all the false apostles and masters, and John in the testing of spirits, all goes to give the people power to judge, to test, to condemn, and that with all justification. For as each one believes wrongly or rightly at his own peril, so also each one must take care that he believes rightly; that common sense and the necessity of salvation also give it that the judgment on the doctrine must necessarily be for both hearers. Otherwise it is written in vain: "Test everything and keep what is good. Likewise, "The spiritual man judges everything, and is judged by no one." But every Christian is spiritual from the Spirit of Christ. "It is

All yours," he says, "be it Apollo, Paul, or Cephas," that is, you have power to judge all words and deeds.

Now you may see from what kind of spirit the wicked and abominable conciliates have gone, who, against such important passages and thunderbolts and against the revealed sayings, have been allowed to dare to grant to the popes the right to judge and to recognize, and also to command and to make laws, by all means! Without doubt, these were Satan's thoughts, by which he flooded the world with the effects of error and placed the abomination in the holy place; and by which, in the most certain tyranny, the

people were subsequently deprived of the power to judge, from which otherwise false teachers would have had to shy away; so that finally the way was paved, through the foolish and superstitious obedience and patience of the people, to all errors and abominations, so that they could tear down everywhere.

And that I remember here my Heinzen (King Henry of England, who had written against Luther) and Sophists, who put everything on the length of the times and the crowd of the people with their faith, so it is not to be denied that this stolen right tyranny has lasted well over a thousand years, because already in the Nicene Concilio, which was still the best, they began to make laws and to arrogate such right to themselves. And from that time on it has been so established that nothing is more firm, because it can be proved by the number of people and long custom, than this right; so that today no one is easy who does not consider it wholesome, just and divine. But here you see that it is nothing but church robbery and ungodliness against the most obvious and unconquerable scripture of God.

Therefore, if so great an error and such a robbery of the church, with such a length of time and multitudes of people, who have either been given right, or have been deceived, or have fallen in, have prevailed against the truth of God, I will here, for the sake of all the sophists and papists, at once pound their main reason to powder, and shut their mouths with it, that they may see why God does not want us to give to any creature, whether it is

The truth of the matter is that we should not believe in anything that is long, many, large or wide, but only in the word of God, which is infallible. (Luther's Answer to King Henry VIII's Book. Book. See: Works. Hall. XIX. 424 -27.)

In another place, Luther writes the following about the question of whether laymen can depose an unbelieving preacher themselves: "Perhaps they (the false prophets) will also present themselves before the simple-minded rabble and the otherwise unintelligent, as they are not yet recognized by the churches as wolves and false teachers, but are taken for true Christians. Yes, indeed, this is wise and well said! If the sheep were not to flee from the wolves until the wolves, by their Christian concilium and public judgment, called the sheep to flee, the sheepfold would soon be empty, and the shepherd would not find milk, cheese, butter, wool, meat, or a claw in one day. What then did Christ our Lord do, when he called us and commanded us to beware of wolves, not waiting for the wolves to come? Not only the whole flock of sheep, but also every sheep for itself alone, has the right and power to flee from the wolves, wherever it is able, as it does, John 10:5: "My sheep flee the strangers". (Luther's writing: Exempel einen Bischof zu weihen, from 1542. Works. Hall. XVII, 140.)

**Sermon preached on Sunday Judica 1847 at Trinity Church of the German Lutheran congregation of unamended Augsb. Conf. in St. Louis, Mo.\*)**

### I. N. J.

Grace, mercy, peace from God the Father and JEsu Christ, the Son of the Father, in truth and in love be with you all. Amen.

Beloved brothers and sisters in Christ JEsu!

To believe something is to believe it to be true on the credible testimony of another. Belief is therefore just as different from superstition as from knowledge and cognition. Superstition, then, is the believing of a thing without credible testimony, or without any good reason at all. To know a thing, however, is either to perceive its reality through the senses or to be convinced of its truth through correct conclusions drawn from other, irrefutable truths.

\*) We would never have dared to present this sermon, which had been written in great haste, unchanged to a larger public, if it had not been expressly requested by some of our listeners. The latter thought that just now, when gross unbelief had become so prevalent in all classes, such a simple treatise on the subject at hand could also be of use to many a reader of the "Lutheran". We therefore hope to be excused if we have finally given in to the request made to "nS.

Now there have been people at all times, and there are a great number of them, especially in our day, who maintain that not faith, but only knowledge and cognition is worthy of a reasonable man, and since the Christian religion is based on faith and above all demands faith, an enlightened man, a man who has come to the consciousness of his human dignity, can never be a humble believer.

But as many as are beguiled by such sayings of the vocal leaders of our time, these assertions of theirs, as soon as they are placed in the light of daily experience, prove to be empty phrases.

Daily experience teaches us that faith is as indispensable to us humans in the earthly realm as knowledge and cognition; that without faith human society could not exist at all, yes, that even the greatest enemy of faith is still forced to believe, just as every living person is forced to breathe the air, whether he wants to or not. Even the child, if it is to be educated and taught, needs faith above all else; without the child's faith, education and teaching are inconceivable. And when man leaves infancy, he by no means enters the realm of knowledge alone, leaving the realm of faith; most of what man says he knows, he actually only believes; for it is faith on which most and especially the most useful human sciences are based. What, for example, is history based on? What is the description of the earth based on? Who can know what happened centuries and millennia ago? Doesn't everyone have to believe what is told, if he doesn't want to say that there is no history? Who can know what is the nature of the land in all places? Must not everyone believe the report of most cities and mountains and rivers and seas, without ever being able to come to the knowledge of these things by his own observation? And where is there a relationship, a domestic or civil one, in which faith does not prevail above all and is absolutely necessary? We eat food prepared by others every day, does this not happen in the belief that the other does not want to poison us with it? We enter into some contract with another; why? we believe his words. We make a bond of friendship; does it not include the belief that the other is really our friend? Here we are in a land far from our fatherland, separated by a sea of the world: would this have happened if we had

not believed the reports brought to us by the new fatherland? A sick person enjoys the medicines prescribed to him by the doctor; why? he believes that the doctor will act according to his best insight. A merchant takes his measures after receiving news, provides himself with stocks and the like; why? he believes the news. An authority demands an oath from those who have been justified before it; why? Then it believes the testimony highly praised by the omniscient holy judge.

Therefore, if you think faith out of the world, it will become clear to you that the world cannot exist without faith. If no child believed his parents and teachers any more; if no reader believed a book or letter any more; if no traveler believed his guide any more, if no emigrant believed his shipmaster any more; if no friend believed his friend, if no citizen believed his citizen, if no sick person believed his doctor, if no judge believed a witness any more; if no king believed his reporter, no authority any longer a message of war or peace; in short, if no man believed anything on the testimony of others; if everyone wanted to believe only that to be true which he himself had perceived with his senses or had investigated and recognized by the conclusions of his reason: the bond of the whole human society would obviously be broken forever. Who would then want to live even one day in such a world without faith?

All this is so clear that even the most unbelieving will not deny the necessity of faith for the existence of every human intercourse and relationship. Is it not wonderful that there is so much reluctance to believe in religion, in Christianity? Is it not puzzling that, although one feels compelled to believe in all possible circumstances of earthly life, one does not want to believe only in religion? Where might the source of this lie? Let me answer this question now.

Text: John 8:46-59.

In the Gospel read, Christ not only asks the enemies around him, "If I tell you the truth, why do you not believe me?" but he also answers them in the following. Hereafter I speak to you:

**Of the alleged and the true sources of unbelief;**

1. what one usually falsely claims to be the cause of his unbelief, and
2. in what the **true** sources of the same are to be sought.

1.

When, according to the account of our present Gospel, Christ once asked the unbelieving Jews, "But if I tell you the truth, why do you not believe me?" their answer was, "Do we not say rightly that you are a Samaritan and have the devil?" So they wanted their unbelief to be completely justified. But what the alleged cause of their unbelief was, we see from the following. When Christ proclaimed, "Verily, verily, I say unto you, If any man believe my

If any man keep my word, he shall not see death for ever," the unbelieving adversaries burst out saying, "Now we know that thou hast the devil, Abraham is dead, and the prophets, and thou sayest, If any man keep my word, he shall not taste death for ever. Are you more than our father Abraham, who died? and the prophets died. What do you make of yourself?" The Jews mean to say, "We have the religion of Abraham and the prophets, which we know to be right; we therefore have no need of a new or better one. But now Abraham and the prophets have died, and you give the promise that whoever keeps your word shall not die: this is enough for us to reject you as a hopeless fool. When Christ finally said: "Abraham, your father, was glad that he should see my day, and he saw it and rejoiced," the Jews said to him: "You are not yet 50 years old, and you have seen Abraham? They want to say herewith: Do you believe then that we do not possess reason? For would it not be unreasonable to believe that you have seen Abraham, who lived 2000 years ago, since you have not yet lived through half a century? No, we are not such fools, such blind believers, that we let ourselves be burdened with things that are obviously inconsistent and contrary to reason as articles of faith.

What, Luther thought, those Jews state here as a just cause of their unbelief, that is what the unbelievers have always used and with this they still try to justify themselves most commonly up to this hour. Even now the unbelievers usually answer the question: "Why do you not believe?": "Do we not say rightly that the Bible is a book of men, like all others, and therefore, of course, not free of errors, fables and falsehoods? "Do we not rightly say" that Christ was a man like all others, only more pious, gifted and enlightened than his contemporaries? "Do we not rightly say" that Christ's death was only a martyr's death for the truths he taught and not a sacrificial death reconciling God for the sins of the world?

And as once the Jews appealed to their paternal religion, in which they wanted to be satisfied, so now the unbelievers appeal to the natural religion which every man brings into the world with him, which is already written by nature in the fine heart and which man draws partly from observation of nature, partly from the truths of reason innate in him. The unbelievers say, we know without a special revelation, the main thing of religion, namely the principles: "Do right, spare no one; give to each his own; what you do not want people to do to you, do not do to them either". According to this we go, and with this we have enough and do not need any

Bible and no Savior. Just as the Jews claimed that they could not believe what was contrary to their reason, all unbelievers still give this as the reason for their rejection of the Bible, that there was so much in it that they could not understand and that was completely contrary to reason. They say, who can believe that the whole Bible of the A. and N. Testaments is inspired word for word by the Holy Spirit? Who can believe that God consists of one being and yet of three persons? Who can believe that Christ is God and man in one person? Who can believe that man is one person in holy baptism? Who can believe that man is born again from the Holy Spirit in holy baptism by a few words and a little water? Who can believe that the communicants receive the true body and the true blood of Christ under a piece of bread and a few drops of wine? Who can believe that the decomposed bodies of all men will one day rise again on Judgment Day? Who can believe that God alone was able to reconcile sinful men through the suffering and death of His own Son, that now man alone can be justified and saved before God through faith, and that, on the other hand, everyone who does not believe, that is, many millions of men should be lost and condemned? No, such articles of faith could be believed in old dark, superstitious times, in the times of extreme ignorance and crudeness, but now we are too far advanced in the general education of human reason to accept such propositions as divine revelations. Some unbelievers pretend that they would like to believe, but as much as they would like to, they cannot; they say: If there is a God, then reason is also a gift of God; but if it is a gift of God, then God cannot command us to believe anything in a revelation which our reason cannot comprehend or which is even obviously contrary to it!

As often as unbelievers persuade themselves and others that these are the true causes of their non-belief in Christ and his gospel, it is certain that they are only deceiving themselves and others. First of all, the cause of unbelief does not lie in the fact that man can be quite content with his natural religion and does not need any further revelation. Whoever really has a desire for religion, that is, whoever would like to know whether there really is a God and another life; what man is in the world for; how he can please God and worship him; how he can reach his eternal destiny, that is, how he can come to God and become blessed: whoever, I say, really has a desire in his heart to know this, will never be able to be content with his natural religion; he will find gaps everywhere, which he will fill in with his whole heart and learn from it.

He will complain that man by nature has no certain answer to the most important questions of his heart, that he languishes in an impenetrable nocturnal darkness as far as his soul is concerned, and that he has the most urgent need of an immediate divine revelation.

But the real cause of unbelief does not lie in the fact that unbelievers are too clever, too sensible, too enlightened to accept the Christian religion, which teaches so much that is wonderful, incomprehensible and apparently contrary to reason. He who is really guided by the laws of his reason and not by prejudices will admit that the domain of reason has certain limits, that there can be certain things which are not subject to it. Whoever denies this, whoever says that what my reason cannot comprehend, what it cannot make up, cannot be true, makes himself God and by such an assertion only makes himself ridiculous, since there are thousands of things even in the visible world, which every man sees and therefore must believe, and which he cannot comprehend and explain. But if a reasonable man admits that his reason has its limits, how can he be surprised or offended that in a religion, which is supposed to be a divine revelation, there are thousands of incomprehensible mysteries? Must not rather a reasonable man thus conclude: If there were no incomprehensible secrets in the Bible, then I would have to doubt whether the Bible is a special revelation of God, for what would be the use of a Bible if it contained nothing more than what reason could tell us? Every reasonable man must admit that something can be above reason without being contrary to reason. Who would object to the fact that one cannot see music and that one cannot hear sunshine? Why, then, should anyone object to the fact that reason, however wonderful a gift it may be in other respects, is not there for man to understand God and his mysteries?

Yes, even more! If a man does not want to believe the secrets of the Bible, he must believe still much more incomprehensible secrets. Wouldn't it be much more incomprehensible if there was no God, and the world had come into being by itself by chance, than that according to the Bible there is a God who created the world? Would it not be much more incomprehensible if there were no providence, and if the world sustained and governed itself, than that according to the Bible there is a divine providence that sustains and wisely governs everything? Would it not be much more incomprehensible if God had not revealed Himself to mankind, but had cast them, as it were, as orphans on earth as if they were strangers, since they are so much in need of a revelation from God, than if God had revealed Himself to mankind according to the Bible and had given them a clear insight into



time and eternity and showed a sure way to beatitude? Would it not be much more incomprehensible if God had created man only for this short time, if there were no eternal life, no retribution, no judgment, no heaven and no hell, than that all these exist according to the revelation of the Scriptures? Finally, would it not be much more incomprehensible if God made man eternally blessed for the sake of a few miserable, so-called good works in the short time of life, than if God made man eternally blessed according to the Holy Scriptures by mere grace. How much more incomprehensible would it be if God made man eternally blessed for a few so-called good works in a short period of life than if, according to the Scriptures, God wants to make man blessed by mere grace through faith in His dear Son, who suffered for all men?

You see, m. L., the articles of faith of the unbelievers are much more incomprehensible than the articles of faith of the gospel; therefore, even in the esteem of reason unbelief cannot have its true reason. What then is its true source? Secondly, let me add something about this.

## 2.

When, m. L., Christ says at the beginning of our Gospel: "Which of you can accuse me of sin? If I tell you the truth, why do you not believe me?" Christ testifies that the reason why the Jews did not believe in his gospel was not due to a lack of his gospel, because no one could accuse him of sin, and he spoke only undeniable truth. But the true source of their unbelief is indicated by Christ himself in the words: "He that is of God heareth the word of God: therefore hear ye not, because ye are not of God. Hereby Christ wants to say: He who is godly minded certainly accepts the divine truth I preach with joy, but because you are not godly minded, because you are wicked, because you have an evil heart, because you love sin and darkness and do not want to leave it, therefore you do not hear my word, therefore you do not want to believe me.

Here we have, m. L., the first hint of Christ, where we have to look for the true source of unbelief, not only in the Jews, but in all who reject the Bible, and especially the holy gospel of Christ. According to this, we have nowhere else to look for it but in the corrupt hearts of men. God did not give his word in such a way that a man could accept it the more clever, the more educated, the more learned he is, but the more his corrupt heart is changed. Christ's gospel is of such a nature that whoever wants to accept it must then consider all his own wisdom to be foolishness, recognize all his own righteousness to be an insolent garment, give God alone the glory in everything, and become a fool before the world. Christ's gospel causes all who believe in it to be poor of spirit, contrite of heart, to deny all their own light, all the glory of science and art, and all their own righteousness.

It requires a thorough change not only of life and outward conduct, but of the whole heart and mind, with all its thoughts, desires, appetites and powers; it requires, with the greatest zeal in sanctification, above all the most contemptible virtue in the sight of the world, humility. It requires the purification of all worldly, vain, earthly sense and a rebirth of the soul to a spiritual, divine, heavenly sense. This was the reason why the Jews once did not want to know about Christ, their promised Messiah, and this is still the true cause of all unbelief: that the heart of man by nature is afraid of the change that the gospel of Christ requires; that the heart by nature loves what it would have to hate if it accepted the gospel, and that the gospel disgraces everything that man by nature is proud of.

If the unbelievers could overcome their pride, if they could tear the love of earthly things from their hearts, if they could bid farewell to sin, all their scruples about the divinity of the Bible and especially of the gospel would soon be gone.

But Christ gives us another hint in our Gospel, when he says to the unbelieving Jews: "But it is my Father who honors me, whom you say is your God, **and you do not know him**. Christ herewith declares to the Jews that they were quite blind, that they indeed spoke much of God as their Father, but that they did not know Him, and this was the cause why they would not believe in Him, the Son of the Father. Here we learn the second true cause of unbelief, it is the natural blindness of all men.

The nature of Christ's gospel is such that no natural man can grasp and understand it, but it must appear to him as foolishness. If a man is to believe in it, God must first enlighten him; he must first of all reveal to him his misery of sin; he must make it clear to him that all human natural righteousness and respectability are worthless before God; he must first show him how much he needs a Savior, how he has offended and angered God with his sins, and how he cannot reconcile God himself and thus make himself blessed. If a person is healed of the blindness of his sinful heart, if it becomes clear to him that he is a lost and forlorn

sinner, then the greatest obstacle to unbelief has fallen, then even the wisest and most prudent of this world will find it, even the formerly most self-righteous, even the formerly worst despiser and scoffer, will find the gospel so full of wisdom, full of comfort, full of power, full of blessedness, so sublime and yet so lovely, so mysterious and yet so fitting for himself, that all doubts will then vanish; man falls then as an ashamed sinner, like Thomas, at Christ's feet, and, overcome by the power of divine truth, exclaims, probably with bitter new tears, "My Lord, and my God!"

Therefore, do not be misled, m. L., when you see so many wise and intelligent people of this world despising the gospel. Do not look for this contempt in a lack of the gospel, but in the corruption and blindness of the human heart. But if you yourselves are challenged by unbelief, do not try to excuse yourselves, but ask God for a new heart, ask Him for His Holy Spirit, and you will soon be saved. If you ask God for a new heart, ask him for his holy spirit, you will soon sail happily with the little ship of your heart through the stormy sea of doubt, and finally enter the quiet, calm harbor of faith and there cast the anchor of your hope on the rocky bottom of the divine promise, until you arrive on the shores of a blessed eternity.

May God help us all through Jesus Christ. Amen.

"where the Lord buildeth not the house, they labor in vain that build it."

So let this Lord build a house and keep a house; do not interfere with his work; it is his duty to take care of it, but not yours. For he that is master of the house and keepeth house, let him take care. If much belongs to one house, then God is greater than one house. He who fills heaven and earth will also be able to fill a house, especially because he takes care of it and makes it sing. What wonder, then, that much belongs in a house where God is not the master of the house? Because you do not see him, all the corners must seem empty. But to him who sees aright, God turns back the word, and says not that much belongs in one house, but that much comes out of one house. Luther.

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#### **Correction.**

We are pleased to inform our readers that, according to the statement of Mr. Spielmann, the editor of the "*Lutheran Standard*," it was not the opinion of the Columbus Conference that official acts were "invalid" after the license of those performing them had expired, and that it was only by mistake that the word "*invalid*" for "*illegal*" crept into the publicized minutes of the said Conference.

Paid:

1st half of the 3rd year, Messrs. F. Ellerbusch, F. u. W. Hoffmann.  
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(Sent in by Pastor Schieferdecker.)

**The visitation articles, a clear representation of the difference  
between the Lutheran and Reformed  
Teaching.**

Soon in the beginning of the Reformation the controversy about the Holy Communion arose. The main authors of this dispute were Carlstadt, Zwingli and Oekolampadius. In order to resolve this dispute, Philip, Landgrave of Hesse, initiated the religious discussion in Marburg in 1529; however, since Zwingli and his like-minded people persisted in their false doctrine, the discussion was fruitless. In the meantime, however, some of those who had previously held with Zwingli began to come closer to Luther's teachings, and in 1536 there was even an agreement between Luther and the Strasbourg theologians Bucer and Capito, who had been sent to Wittenberg by the cities of the Upper Netherlands, Strasbourg in the lead, in order to bring about a settlement with Luther. This was the so-called Wittenberg Concord, by which the discord over the doctrine of the Lord's Supper among the Protestants in Germany was happily resolved for the time being, Strasbourg and the other Upper German cities accepting Luther's teaching and abandoning their former error. Since the Swiss also held out some hope of joining the treaty, both sides remained silent for several years. Notwithstanding this, the Swiss not only maintained their error about the Sacrament, but also sought to spread it in secret. Luther foresaw how things would go after his death, so he decided to write once more before his end against the error of the Sacrament with all seriousness and published his short Confession of the Holy Communion in 1544. Communion. After his death, the complete separation of the Reformed from our church took place, which was promoted especially by John Calvin and a few others. Until then, the disputes between the Lutherans and Zwinglians concerned mainly the doctrine of Holy Communion. Lord's Supper. But when Calvinism arose, other doctrines were also drawn into the dispute, especially those concerning the sharing of divine attributes and the fellowship of both natures in Christ, the election of grace and baptism.

Calvinism spread more and more; it even found many followers among those who outwardly professed the Augsburg Confession, who therefore received the name of Crypto, i.e. secret Calvinists. And who would have thought that precisely Wittenberg, where the pure doctrine had first been approached by God's great armament, D. M. Luther, and spread all over the world, would become the hideout of these clandestine Calvinists! Nevertheless, Luther had already predicted in 1537 in his illness at Schmalkalden that he suspected discord and change in doctrine after his death at Wittenberg. For it did not escape his keen eye how not only Melanchthon, but also others of the Wittenberg theologians began to waver. Once Luther's hand was found in his parlor with the words written on the table: "*Nostrī theologi examinanāi sunt de coena*," i.e. one should feel our theologians' conscience in the matter of the Lord's Supper. Luther complained several times, especially in 43 and 44, that he did not know how he was doing with Melanchthon in the matter of the sacraments. It is true that Melanchthon had publicly declared himself several times for the evangelical truth against the Zwinglians. In 1537, he wrote to the Elector that the Zwinglians were nothing but arrogance, sacrilege, and delusion of reason, with which one could not stand before God. In 1540 he assured in his will that he wanted to remain with the teachings of the Wittenberg Concord until death. In 1542 he also signed a responsum of the entire theological faculty against the Zwinglians. Nevertheless, on various occasions he showed an inclination towards the Zwinglians. This inclination led him to make an arbitrary change to the Augsburg Confession by amending the 10th article of the Holy Communion in such a way. He changed the 10th article of the Holy Communion in such a way that the Calvinists could hide their error. And since he incorporated this changed Confession into his *corpus doctrinae*, which was introduced as a Christian textbook in most churches and schools in Saxony, the old unchanged Augsburg Confession was almost completely displaced. Although Melanchthon did not publicly declare himself in favor of the Calvinists, he did stand with them.

and did not oppose their actions in any way. He allowed the Calvinists to force their way in everywhere. Around the year 1566, i.e. six years after Melanchthon's death and 20 years after Luther's death, it had come to such a point that the Evangelical Lutheran doctrine was still in public use only in a few places in and outside Saxony. How far the leaven of Calvinist doctrine had corrupted the pure confession in Wittenberg can be seen in the confession of the Wittenbergers about Holy Communion, which the Elector

August had demanded of them and which had been written by Paul Eberus; in it, they concede nothing to the ungodly in the Lord's Supper, contrary to Luther's teaching, except the reception of bread and wine. In 1571, at the instigation of Dr. Casp. Peueer (Melanchthon's son-in-law), a catechism was published, through which Calvinism sought to gain entrance into schools and families. Because of this catechism, however, a convention of Lüneburg and Brunswick theologians, who were devoted to the pure doctrine, was held in Celle, and the new Wittenberg catechism was refuted in many writings. Thereupon the Wittenbergers published a vehement writing, titled: Die Grundfeste von der Person und Menschwerdung unsres HErrn JEsu Christi 2c., which, however, was nothing less than a foundation of pure doctrine, since in it they asserted all kinds of propositions detrimental to the person and honor of Christ. The Wittenbergers also revealed their apostasy from Luther's teachings and their preference for Calvinism in several other writings. They continued to do so until the pious Elector August, who was seriously concerned for the welfare of the church, investigated the matter in response to numerous warnings from various quarters. He summoned the Wittenberg theologians to a convention in Torgau, where they were presented with certain doctrinal articles, which they were to answer yes or no to. Those who did not want to sign were imprisoned; but since they finally decided to sign under certain conditions, they were given back their freedom, but at the same time they also received the

He was ordered to leave the country. Dr. Peucer was treated more severely, because he was regarded as the ringleader in this whole affair; he was only released after ten years in prison in the castle of Pleißenburg in Leipzig. In Dresden, too, some of the heads of the secret Calvinists were deprived of their offices, and some of them were imprisoned. Thus the Church of Saxony was cleansed of this pernicious plague, and the pure doctrine was secured against the secret plots of the Calvinists, especially by the Concordia Formula of 1580.

Unfortunately, however, under the weak government of the Elector Christian, August's successor, the crypto-Calvinist unrest broke out anew in Saxony. They were mainly caused by the notorious Chancellor Nikol. Crell, who, a zealous Calvinist, abused his influence with the Lutheran-minded Elector to introduce the Calvin religion in Saxony. Thus he knew how to issue an order at court that the Calvinists were not to be named or refuted on the pulpits. Exorcism, \*) which had hitherto remained in the church as a free middle thing, was publicly forbidden in favor of the Calvinists. These measures resulted in the expulsion of many righteous theologians and preachers. Thus the Superintendent D. Selneccer at Leipzig and many other preachers faithful to their church offices were driven out of the country. The confusion had risen to the highest degree when God called the Elector Christian away from this world by death in 1591.

When Frederick William, Duke of Saxe-Altenburg, became the administrator of Chur, things soon took a different turn. This prince, who was as zealous for the pure doctrine as he was insightful, immediately took the most suitable measures to restore the peace of the church. The Chancellor Crell was brought to trial for his transgressions, and after ten years of imprisonment was executed with the sword, because he had also been convicted of political crimes. The other heads of the Calvinist party were dismissed from their offices and expelled from the country. At the request of the Estates, the Admini-

The exorcism, i.e. the solemn threat of the evil spirit to leave the baptized person and to give room to the holy spirit, has nothing superstitious in it, if it is understood correctly. The exorcism, i.e. the solemn threat of the evil spirit to leave the baptized person and to give room to the holy spirit, has, if it is understood correctly, nothing superstitious in itself. For according to the Holy Scriptures, every human being is by nature evil. According to the Holy Scripture, every human being is by nature subject to the power and kingdom of the devil and enters the blessed kingdom of Christ through baptism, Col. 1:13: "Who has saved us from the authority of darkness and has transferred us into the kingdom of his dear Son. Only then would there be something superstitious in this usage if one ascribed to the mere formula the power to banish the devil from the person to be baptized, or if one claimed that every child to be baptized was also possessed by the devil to some extent. This, however, has never been taught by the Lutheran Church; this ugly opinion has only been imputed to it by the ill-willed opposite party. The honest Lutheran teachers at that time opposed the abolition of exorcism mainly because the reformers took this ceremony as a reason to accuse the Lutherans of superstitious or papist teachings, and because the hatred of the Reformed against this innocent use came primarily from the fact that they did not believe that baptism really redeemed from death and the devil. Neither the first nor the last could the Lutherans concede to them without denying the faith, therefore they considered it their duty to insist on their Christian freedom in this middle matter.

strator ordered a church visitation in order to completely weed out the clandestine Calvinists. For this purpose, four articles concerning the Calvinist errors were put forward, namely of the Holy Communion, of the person of Christ, of the Holy Spirit, and of the Holy Spirit. The articles concerned the Holy Communion, the person of Christ, Holy Baptism and grace. Baptism and of the election of grace. These articles acquired the status of a creed in Saxony, and were counted among the symbolic books. One can see from this historical account how much cunning and intrigue were used by the adversaries to suppress the pure Lutheran doctrine in the very country and at the very university where Luther himself had lived and taught, and to smuggle in the Calvinist doctrine, which was nevertheless prevented by God's gracious government.

But one also sees how there were still people at that time, even among the princes, who faithfully held on to the jewel of truth and hated from the bottom of their hearts all false teaching, no matter how much it tried to adorn itself with the name and reputation of great and learned men and with great appearances of piety.

The aforementioned articles of the visitation are no less important for our time, because they clearly show that the difference between the Lutherans and the Reformed is not so small and insignificant as one would like to persuade people nowadays in order to establish an outward union between the two; but that the difference between the Lutherans and the Reformed concerns the highest and most important doctrines, with which the foundation of blessedness stands and falls. For an honest Christian, who is concerned and serious about his salvation, cannot be indifferent as to what he has to believe and hold about the person of his God and Savior JEsu Christ, what he has to believe and hold about his most holy sacraments, baptism and the Lord's Supper, and what he has to believe and hold about his eternal election to salvation.

For the careless and unconcerned about his eternal salvation, it is of course far more pleasant when he hears that there is no difference between Lutherans and Reformed; for this saves him the trouble of examining the matter more carefully and searching for the right reason for the doctrine. He is thereby strengthened in his carnal delusion that the doctrine is not a matter of conscience. This is undoubtedly the reason why most of them take the union, which has now become so fashionable, as a welcome thing.

Now follow the more mentioned visitation articles, to prove how great and important the difference is

between users and the reformed faith:

**Christian Visitation Articles.  
Anno 1382.**

The first article.

**Of the holy night meal.**

The pure and true doctrine of our Church of the Holy Supper.

(1) That the words of Christ, Take, eat, this is my body; drink, this is my blood, simple, and are to be understood according to the letter as they read.

2. that in the sacrament two things are given and received with one another: an earthly one, which is bread and wine, and a heavenly one, which is the body and blood of Christ.

(3) That these things are done on earth and not in heaven.

4. that it is the right natural body of Christ that hung on the cross, and the right natural blood that flowed from Christ's sides.

5. that the body and blood of Christ be received not only by faith spiritually, which can also take place outside of the Lord's Supper, but there with bread and wine orally, yet inscrutable and supernatural consecration, as a pledge and assurance of the resurrection of our bodies from the dead.

(6) That the oral partaking of the body and blood of Christ be not only of the worthy, but also of the unworthy, who go without repentance and true faith, yet to an unequal end, of the worthy to salvation, but of the unworthy to judgment.

The other article.

**From the person of Christ.**

The pure and true doctrine of our church of this article of the person of Christ.

1. in Christ there are two distinct natures, the divine and the human, which remain united and undivided for eternity.

These two natures are personally united with each other in such a way that there is only one Christ, one person.

For the sake of this personal union it is rightly said, in fact and in truth, that God is man and man is God, that Mary gave birth to the Son of God, and that God redeemed us by His own blood.

Through the personal union and the subsequent exaltation, Christ was seated at the right hand of God according to the flesh, and received all authority in heaven and on earth, and was also made a partaker of all divine majesty, honor, power and glory.

Third article.

**Of Holy Baptism.**

The pure truthful teaching of our churches of this article of Holy Baptism.

1. that there is only one baptism and one washing, which does not take away the uncleanness of the body, but washes us from sins.

2) Through baptism, as the bath of regeneration and renewal of the Holy Spirit, God makes us blessed and works in us such righteousness and cleansing from sins that whoever perseveres in such covenant and trust to the end shall not perish but have eternal life.

All who have been baptized into Jesus Christ have been baptized into his death, and through baptism have been buried with him in his death, and have put on Christ.

4 Baptism is the bath of regeneration, because in it we are born again and are sealed and graced with the spirit of sonship.

(5) Unless one is born of water and the Spirit, he cannot enter the kingdom of God: But the emergency case is not meant here.

6. that which is born of the flesh is flesh, and by nature we are all children of the wrath of God, for of sinful seed we are begotten, and in sins we are all conceived.

**The fourth article.**

**f the election of grace and eternal providence of God.**

The pure and true teaching of our churches from this article.

1. that Christ died for all men, and as the Lamb of God bore the sin of the whole world.

2. that God created no one to be condemned, but wants all people to be helped and to come to the knowledge of the truth. Command all to hear his Son Christ in the gospel, and thereby promise the power and effect of the Holy Spirit for conversion and salvation.

3. that many people are condemned through their own fault, who either do not want to hear the gospel of Christ, or fall from grace again through error against the foundation, or through sin against the conscience.

(4) That all sinners who repent may be accepted with mercy, and that no one may be excluded, even if his sins are as red as blood. Because God's mercy is much greater than all the sins of the world, and God has mercy on all his works.

\*

False and erroneous teaching of the Calvinists.

**From the holy night meal.**

1. that the above words of Christ are to be understood figuratively, and not as they read.

2. that in the Lord's Supper there are only signs, but the body of Christ is as far from the bread as the highest heaven is from the earth.

3. that Christ is present there only with his power and effect, and not with his body, just as the sun is present and powerful on earth with its light and effect, but the sun itself is above in heaven.

4. that it is a *typicum corpus*, a figurative body, which is only signified and prefigured.

(5) That it be received by faith alone, which goes up to heaven, and not by word of mouth.

(6) That only the worthy receive him, but the unworthy, who have not such faith as can ascend into heaven, receive nothing but bread and wine.

\* \* \*

False and erroneous teaching of the Calvinists:

From the person of Christ, so especially against the third and fourth article of pure Teaching disputes.

1. that God is man and man is God, that is a figurative speech.

2. that mankind has fellowship with the Godhead not in fact and truth, but only by name and word.

(3) That it is impossible for God, with all His omnipotence, to provide for Christ's natural body to be more than in one place at one time.

4. that Christ, after his humanity, through his redemption alone received created gifts and measured power, and did not know and was not able to do everything.

5. that Christ reigns absent after his humanity, as the king of Hispania reigns over the new islands.

6. that it is damnable idolatry to place the trust and faith of the heart in Christ not only according to his divinity, but also according to his humanity, and to direct the honor of the invocation to it.

**False and erroneous teaching of the Calvinists. Of Holy Baptism.**

1. baptism is an outward water-bath, so that an inward washing away of sins alone is signified.

2. baptism does not effect or give regeneration, faith, the grace of God, and blessedness, but only

signifies and seals the same.

(3) Not all who are baptized with water receive the grace of Christ or the gift of faith, but only the elect.

4. the rebirth does not happen in and at baptism, but only afterwards in adult years, in some even in old age.

(5) Salvation does not depend on baptism; therefore, emergency baptism should not be permitted in the church, but if one cannot attend church, the child should always die without baptism.

(6) Christian children are holy before baptism and from their mother's womb, even in their mother's womb, in the covenant of eternal life, otherwise they could not be given holy baptism.

-X-\*

False and erroneous teaching of the Calvinists. Of the election of grace and the providence of God.

1. that Christ did not die for all men, but only for the elect.

2. that God has created most of mankind for eternal damnation and does not want them to be converted and saved.

(3) That the elect and the newborn may not lose faith and the Holy Spirit and be condemned, even if they commit all kinds of great sin and vice.

4. those who are not chosen must be condemned and cannot attain salvation, even if they were baptized a thousand times and took communion daily, and lived as holy and blameless a life as is always possible.

### **Puseyism-Jesuitism.**

Mr. Redacteur!

When I recently read in your paper the Jesuit morals, memories from my stay in England were awakened in me, which make it my duty to publish the following facts, as which should provide one of the many proofs that the Jesuits of our days pay homage to the same shameful principles, which every respectable man of the world, let alone a Christian, must condemn in their fathers. - It is now over three years since I was recommended by London friends to Oxford as a German language master. The name of my teacher, the philologist Thiersch in Munich, soon gained me entry into the most distinguished *colleges* of that old university. But I also soon realized what a sinister, unclean place I had come to. If earlier in Munich I had had the opportunity to learn to detest the shameless proselytizing of the Romanists, here I had come out of the frying pan into the fire; for here I found whole guilds of Anglo-Catholic Jesuits-to call the Puseyites by that name will justify the following. The first in erudition, the most excellent in agility and suppleness, I had to hear how they tried to seize every talent among the young students by all kinds of cruel tricks. According to their eloquent presentation, there were no more nefarious people than the old reformers of the church, about whom the anathema was loudly pronounced; the holy spirit was nowhere to be found but in the Roman church, where it had passed from hand to hand by consecration to the bishops in the time of the apostles, where in celibacy, monasticism, fasting 2c. and in their divine services, i.e. in their blasphemous sacrifice of the Mass, only the truly devout gestures and the right worship of God (worshipping) were found; there one read with admiration the theological writings of the old French Jesuits and found only in them the old erudition; there one knew only to sing the praises of the Roman whore as being the right church. And this was done by men who at that time still belonged to the English High Church, who drew their benefices from it, who took their chairs, who had sworn by their 39 articles of faith. \*)

\*) From this the reader can see what kind of people it is that the



Yes, they said without shyness that they wanted to stay in the church until they had led it completely to Rome, which sent its emissaries, Jesuits from Belgium and France, to them diligently enough. They also tried to lure me with the bait of nationality, which was expressed rather crudely in my case. With hypocritical pity they regretted that still so many brave Germans in unfortunate disunity and blindness adhered to the name of the common Luther, to whom they brazenly endeavored to impute every infamy. When I put the question to them whether they could believe that, for example, at the Diet of Worms and elsewhere, the Holy Spirit had acted together with the Romans against the Romans, they were not convinced. When I asked them whether they could believe that, for example, at the Diet of Worms and elsewhere, the Holy Spirit had been with the Romans against the Scriptures and not rather with Luther for the Scriptures, they answered boldly that the devil had been with Luther, since he had fallen away from the true church. They also said that if only the King of Prussia could be made to convert, the Protestants in Germany would soon be wiped out, just as they heartily wished to be able to chase their heretics and sects into the sea. I hurried to get out of the vicinity of these holy men as quickly as possible, and although at that time I still had little knowledge, the gracious, merciful God made me realize that lies, falsehood, deceit, idolatry, and murder cannot be the means to spread the kingdom of peace. Last but not least, I had to learn from a concerned person that among the many Belgian Jesuits who come there to show their false speech and seduction skills in the French churches there, also one of the highest families of the English nobility had presented a brilliant program for the establishment of an educational institute. When it came to the conclusion of a contract, another program had been foisted upon them, according to which the heads of the families undertook to give the institute the unconditional direction of the religious education of the young people. The fraud was discovered and the holy father disappeared. Father had disappeared.

Since then, it has often distressed me that the Roman Church so proudly raises its dark power again at a time when it is lying so low and ill, partly rationally, partly emotionally enthusiastically, but we have a firm consolation in the words of the Lord, when he speaks: Heaven and inheritance will pass away, but my words will not pass away - certainly not - in spite of devil, pope, Pusey and antichrist - His holy church, because where the word is, there is the church, but I have heard nothing of the word from the Puseyites.

Therefore, we do not admit to them that they are the church, and they are not.- A. C. "Truth Friend" so often cites as "Protestant" witnesses for the Pabstacy, they are not Protestants, but disguised Jesuits, who, according to their cursed principles, can remain even in Protestant congregations and administer the ministry therein, if they only promote the "holy" purpose of spreading the Pabstacy by the means of the most infamous hypocrisy.  
D. H.

### **Intended mission of Episcopalians among German Lutherans.**

According to a report in this year's March issue of the *Spirit of Missions*, the Missionary Society of the Protestant Episcopal Church, through its Native Missions Committee, at the request of Bishop B. B. Smith of Kentucky, has decided to provide the latter with the necessary funds to establish a mission among the Germans. In a letter to the secretary of that committee dated Jan. 23. J., the said Bishop of Kentucky reports how he was informed by a certain Hrn. Sträter, who was formerly a Lutheran preacher in Cincinnati and has now converted to the Episcopal Church, that there is a lack of educated preachers for the German Lutherans, and that the less educated among them are inclined to the debauchery of the Methodists; it is therefore to be feared that the German Lutheran youth will finally fall completely into the hands of the enthusiasts, if the (Episcopal) Church does not take care of the abandoned.

Here you have a new proof, dear fellow ministers and believers, of the great need of our church in this country. Let us not only recognize from this how great a cause we have to humble ourselves before the Lord of the Church, but also not ignore the loud admonition that hereby goes out to us to do everything we can so that the children of our Church here do not have to go to other people's doors for bread.

### **"The Mission Messenger."**

The first number of a new journal under this title is before us. The sheet is, as it says in the sample number, "intended to tell the latest news of the journeys, labors, struggles and victories of the messengers of Christ among the Gentiles, Jews and Muhamedans," it will also mention in particular the mission among the Indians of Michigan "issued by the Lutheran Synod of Michigan." Only, it says further, the most important events of the Christian church of this as well as of the old fatherland will be

remembered by the messenger in the shortest possible time." The paper will be edited by order of the said Synod by the Rev. F. Schmidt, of Ann Arbor, Mich. and F. A. Hoffmann, of Addison, Ill. and will be issued twice monthly at the annual subscription price of 50 cents. Orders for the paper may be placed at: The Missionary Messenger. Addison, Ill.

Since the missionary messenger will go out in the name of an ecclesiastical body that bears the Lutheran name on its forehead, our heartfelt wish is that he follow Luther and let nothing but the pure eternal gospel be his message (Rev. 14:6). We are sorry that he declares that he wants to be a messenger of peace, and yet immediately "fights".

funny and bitter" enough, he takes a side blow at those he brands as those who "love quarrels. This is not, according to our little judgment, the way in which one seeks and promotes peace.

(Submitted.)

### **Announcement.**

Hamilton, O., March 31, 1847.

Since the controversy between the two German congregations in Hamilton, O., which has been widely discussed in public newspapers, is likely to cause even greater problems than have already occurred, the undersigned considers it more expedient for himself and his Lutheran Zion congregation to leave the city. On the one hand, he is convinced that, while such disputes between two congregations are taking place (already for three years), he cannot work with beneficial success - on the other hand, he also sees himself obligated not to blindly sacrifice his life and property to the sacrilegious rage of his enemies, but to preserve it as long as possible. It was on the 20th of this month, in the evening of 9-3/4 o'clock, when his windows were broken and his right arm was paralyzed by the throwing of a stone, which he immediately had to wear in a bandage; his child, who lay asleep in the cradle, was almost killed as a result of a heavy stone flying past his face; also, as he has reason to believe, his horse was poisoned the following Monday evening, so that it could not live much longer. - In order not to give such enemies reason to commit even greater crimes, he is leaving out of love for them and with melancholy from his Evangelical Lutheran Zion congregation, which is united with him in faith and peace. All his correspondents are requested to contact him from May 9 at the following address:

A d. Conradi, Lutheran preacher at St. Peter's Church, New-Bremen, Mercer Co, O.

(Submitted.)

Woodville, Ohio, March 6, 1847. honorable Mr. Walther!

The following is a copy of a letter that was once sent to the honorable Mr. Schmidt, editor of the Lutheran church newspaper, with the intention that the announcement made therein would be made public in the Lutheran church newspaper, which, however, did not happen. I do not know whether the letter did not reach its destination or whether the editor's great distance from the press or the complete cessation of the church newspaper was an obstacle. It seems to me, however, that the publication of the same would still be necessary now. You are therefore requested to let it appear in the "Lutheraner" 2c.

G. Cronenwett.

Honorable Mr. Schmidt.

Dear Brother!

Since by an earlier advertisement published in the Luther. Kirchenzeitung, it was made public that we, the undersigned, as servants of the Lutheran Church, attached the name "Evangelical Lutheran and Reformed" to the building in question. Church at the celebration of the dedication of a church in Toledo, we attached the name "Evangelical-Lutheran and Reformed" to the said building, and since we have also learned that such a procedure has already caused offense to our Lutheran Church. Since we have also learned that such a procedure has already caused offence to our Lutheran Church, we would like to publicly express again, for the sake of the cause of our Lord Jesus Christ and His Church, our Lutheran Zion. Zion's sake, we would like to present some words in relation to this way of acting to the readers of the church newspaper for their consideration. It is obvious that the above-mentioned advertisement can show nothing else to the reader of the same, than an unrighteous way of acting. How could it be otherwise, since today, with the many different Christian names under the name of the same, as well as under the name of each individual congregation, almost nothing else can be thought of than that it is the title page of their confession! Although we have now, unfortunately, to the offense of the church, placed on the Word of God proclaimed in the congregation, i.e. the confession of the Lutheran Church set forth therein, by means of this name an inverted, i.e. the so-called Uniate title page, our conscience is nevertheless clear that we have not withheld anything from the truth in Word and Sacrament and therein have remained faithful to the confessional writings of our Lutheran Church. Church. We could now, with various excuses, shed more light on this way of acting and prove from the church book and the history of the congregation that, after it was gathered by us as an "ev.Lutheran" congregation and had used this name for more than three years, it gave itself the name "Evgl. - lutherisch und reformirt" (Evangelical - Lutheran and Reformed) without the presence of its preacher, and that the circumstances of the congregation required us to give the same name to the church, which had once been built with this name, at the consecration. To this one could perhaps have asked whether in such cases in peaceful churches, according to the example of the apostle, 1 Cor. 9, 20-23, one may not become all things to all men, so that one may win some of them and help them to life; or whether in such cases, according to Rom. 14, 1, the weak in faith are not to be accepted? Especially if, as was the case in this congregation, the members of the Reformed Church are willing to sign the Lutheran creed in a constitution written for them. The church is not a place where the people of the Reformed Church are willing to sign the Lutheran confession of faith in a constitution written for them and to be guided by it in all truth, but they are still weak in faith and may not be able to deny the name "Reformed" at once, for example. However, this would not cover our error once made, and we hereby publicly confess that after have come to the belief and decision that such cases should never again take place among us and that it is better to apply that other teaching of the apostle 1 Thess. 5, 22. namely: "Avoid all evil appearances. Finally, it should be noted that the congregation in Toledo unanimously returned to its first name when Pastor Lochner, to whom it was handed over, took office, on which occasion every member of the congregation made a special commitment to join the Lutheran Church without reservation. Church without reservation.

Respectful etc.

G. Cronenwett. Br. Schmid.

### **From the heated preachers.**

Of these Luther writes in his interpretation of the 8th Psalm (v. 3.) the following:

There are many anxious and useless preachers, who are on fire, heated, and want to get through with their heads, not knowing that there is another thing about planting and watering, and another thing about prospering, 1 Cor. 3:6, 7. As soon as they have said it, they want it to be done; they are not so much concerned that they want to be heard because they speak God's word, as because they find ministers of the word; so they want to be praised more for their work than for the word they preach purely, without any request from them.

These are also a part of them, who, with exquisite, well-considered words, pretend to them that they will now sting and bite this one, now that one, and soon convert them; since it then happens by the

miraculous counsel of God that they accomplish and create nothing less than the very thing that they had thought. For a man by nature feels that the word is cunningly prepared against him and upon him, and stained with human dung, as Ezekiel 4:12 says, that is, stained with human evil desires and inclinations; therefore he has an aversion and horror to it, and is rather embittered than that he should be converted. But then a man is more moved when he hears no cunning of the preacher and teacher, but hears the word preached freely and righteously; for he wants the word to be preached freely and righteously among the multitudes in the congregation, and to touch and affect those whom the preacher himself does not know nor know, as we read of the many occurrences now and then.

Therefore it belongs to us that we alone lend our mouth to the word, but it belongs to God to perform and to give. So Christ, when he sent two of his young men to fetch the donkey and the young ass, Matt. 21:2-7, told them beforehand that they would find the ones the disciples did not see and did not know about, but they went and brought the unknown animals. Therefore we are to

We should rather make an effort in prayer that God alone, without us, makes the word powerful and active in the listeners, which word He speaks in and through the preacher and teacher. For it is He who speaks, Matth. 10, 20; it is He who hears, and who works all things in all, 1 Cor. 12, 6; we are His vessels and instruments, who neither give nor take, unless He gives and takes. (Luther's Werke Hall. IV, 763-65.)

#### **Luther on the necessity of sanctification.**

The antinomians \*) preach very finely, and (as I cannot think otherwise) with right earnestness, of the grace of Christ, of forgiveness of sins, and what more is to be said of the article of salvation. But this consequence (conclusion) they flee like the devil, that they should tell people about the third article, sanctification, that is, about the new life in Christ. For they think that people should not be frightened or distressed, but always preach comfortingly about the grace and forgiveness of sins in Christ, and by all means avoid these and similar words: If you hear it, you want to be a Christian, and yet remain an adulterer, whore hunter, full sow, hopeful, stingy, usurer, envious, vengeful, malicious 2c., but so they say: If thou hearest, thou art an adulterer, a fornicator, a covetous man, or any other sinner; but if thou believest, thou art blessed; thou shalt not be afraid of the law; Christ hath fulfilled it all.

Dear, tell me, does this not mean esätzns concedirt und consequens negiert? (i.e., does it not mean admitting the principle and denying what follows from it?) Yes, in the same thing it means taking away and nullifying Christ when he is preached most highly. And everything is a vain yes and no in one and the same thing. For such Christ is nothing and nowhere, who died for such sinners, who do not after the forgiveness of sins leave their sins and lead a new life. So they preach finely on Nestorian and Eutychian *Dialectica* (art of inference) Christ thus that Christ is and yet is not; and are indeed "fine Easter preachers, but shameful Pentecostal preaching!" For they previgen nothing *de sanctificatione et vivificatione Spiritus Sancti*, of the sanctification of the Holy Spirit. For they preach nothing about the sanctification of the Holy Spirit, but only about the redemption of Christ: "If Christ (whom they preach highly, how rightly) is Christ, or has purchased redemption from sins and death, that the Holy Spirit should make us new men out of sins and death. The Holy Spirit shall make us new men out of the old Adam, that we may be dead to sins, and righteous.

Antinomians were people who taught that the Law was no longer to be preached in the New Covenant and that even repentance was to be taught from the Gospel alone.

To live, as St. Paul teaches (Rom. 6:2 ff.), to begin here on earth, to increase and to accomplish there. For Christ has earned for us not only *Gratiam*, the grace, but also *Donum*, the grace of the Holy Spirit. Spirit, that we might not only have forgiveness of sins, but also the remission of sins (1 John 1:6, 7). Whoever then does not cease from sins, but remains in the eternal evil nature, must have another Christ from the antinomians. The right Christ is not there, and when all the angels cry out Christ, Christ! and must be condemned with his new Christ. (L. W. XVI, 2741. 42.)

### **The Christians and their persecutors.**

In the land of Bithynia, there was a community of Christians who were severely persecuted by the pagans, so that they could only gather at night in forests and gorges to praise the Lord. There was a man named Milas who went about spying on the Christians and denounced them to the governor out of malice and for the sake of gain. And when the Christians were tormented, he mocked them. But after some time, when he had quarreled with his companions for wages, they broke into his house and smote him with many wounds, and left him for dead in his blood; but all his goods they took with them. So he was as poor as he had ever been, nor ever thought he would be, and his wife and children groaned in hunger and grief, so that they thought of dying with their father. For no one had mercy on them.

When this was made known to the Christian community, they collected a contribution, and each one gave as much of his poverty as he had. And they sent one of their number in the evening to bring them. And when he came into their house, the mother mourned, and the children cried, and lamented for hunger and for affliction. When they saw the stranger, they were frightened and fell silent. Then the stranger opened his mouth and said in a gentle voice: "Do not be afraid; I will bring you some comfort and refreshment to ease your distress. He then offered a supply of food and tax sufficient for many days. When the pagan woman looked at the stranger, she cried out in terror: "O gods! You are one of those whom we persecuted!" For the woman had also secretly spied and told the man where the Christians were. "To us, your enemies, she said, you show such mercy!" But her husband groaned, for he was full of pain. Then the emissary said, "Do not thank me. I come in the name of the Lord, whom ye persecuted, and who taught us to love our enemies, and to do good to them that hate and persecute us." Then he said, "Now take care of the sick person, and if you want to be grateful, forget what has happened to you here, so that you may be helped in the future.

I will." When he had said this, he greeted them all kindly and departed. When he was gone, there was silence in the chamber; but the woman wept with many tears, and said several times, "Is this the Lord whom we have persecuted?" And she nursed her husband's and his wounds with bandages and ointments, which were also laid by the side, and said once over another, "Is this the LORD whom we have persecuted?" After some days Mikas died and was buried. In the evening the stranger came into the house and brought the widow the tax of the community. Then she fell on her face and wept bitterly, saying, "O Lord, what shall I do? and how shall I give thanks? and how shall I cover my sin?" - Then he lifted her up and said, "Believe in the Lord Jesus, and you and your household will be saved." And she believed with all her house; and after she was beheaded with the sword, she received the crown of life, which the Lord shall give to all them that love him.

(Sent in by Pastor Löber.)

### **From the life of the venerable Johann Brentius.**

The readers of The Lutheran have already been reminded several times of this venerable preacher of Schwäbisch-Hall as a faithful witness of truth and a proven friend of Luther. However excellent the reputation of this man of God, however great the blessing that his works and writings spread, he too had to make the experience of other faithful servants of Christ that the word of his sermon was at times recognized and appreciated only by a few of his listeners. The following anecdote from his life can teach us how he did not allow himself to become tired and waver, which can be a comfort and encouragement for righteous preachers even in our days:

When he was still a preacher in Stuttgart, a respected theologian named Pfauser, who held our Brentius in very high esteem, once traveled to him with the desire to get to know him personally. Arrived in Stuttgart, he was not a little pleased when he learned from the innkeeper, in whose inn he was staying, that Brentius was not only at home, but would also preach early the following day in the next church.

Pfauser suspected that the church would be crowded with many listeners and therefore went to the church early to get a good seat. After the third peal of bells, the singing finally began; but since only a few people showed up, he believed that the host had reported him wrongly. Meanwhile, a venerable man enters the pulpit and delivers an extremely edifying and emphatic sermon. After the sermon, Pfauser goes to him in the choir and learns that he really heard the man who had drawn him to Stuttgart. Brentius takes him with him

and on the way Pfauser testified to his great astonishment that a man like him had so few listeners. I would not even appear, he added, for the sake of such a small crowd. Brentius lamented with him the contempt of the divine word; but as they passed by a fountain, he asked Pfauser: What do you suppose is the greatest virtue of this fountain? Pfauser apologized that as a stranger he could not answer this. But Brentius replied: "This well commends itself by giving water, whether many or few draw it. This is how a servant of the divine word must be; he must give water of life, whether some or many come to him.

#### **The soldier Marinus.**

At the beginning of the reign of the Roman Emperor Gallienus (around 260 A.D.), in Caesarea, in Palestine, Marinus, a Christian who accompanied a military dignity and, moreover, came from a noble and wealthy family, died a martyr's death.

For a captaincy had been settled in the army, and in turn Marinas was to attain this dignity. But just as the captain's baton was to be presented to him, another soldier stepped forward and said, "Marinus is a Christian and refuses to sacrifice to the emperors, and therefore, according to the laws, cannot attain this dignity; I, therefore, have the nearest claim to it after him."

The judge, Achaeus by name, then asked Marinus which religion he adhered to. And since Marinus steadfastly professed to be a Christian, he was given three hours to think it over, within which he had to decide whether he wanted to leave Christ or the main dignity.

As he was leaving the magistrate's house, the bishop of that city, Theoteknus, came to him and talked with him for a long time, then took his hand and led him to the church. Here he stood with him before the altar and pointed to the sword with which Marinus was girded, and on the other side to a book of the Gospels, which he held out to him, and asked him to choose between the two. Then Marinus, without hesitation, stretched out his right hand and seized the gospel book. And the bishop said to him: "Now, cling firmly to God! May you, strengthened by his power, obtain what you have chosen! Go in peace!" As he was going back from the church, the herald already began to call him, for the appointed time had expired. But since he now confessed Christ with even greater joy of faith, he was immediately led away as he was to the non-place and beheaded.

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**The daily catechism exercise according to Dr. Luther's advice and example.**

If Dr. Luther, says Mathesius, had done nothing else good in his life, except to bring both catechisms into homes, schools and on the preaching stand, and to bring prayer back into homes before and after meals and when people go to sleep and get up, the whole world would never be able to thank or pay him enough. But o how few Lutherans realize what a delicious gift of God Dr. Luther's two catechisms are, what a great treasure they have especially from the small catechism! What other church can boast of such a one? Who among ours has ever delivered such a masterpiece, or even a better one? According to Dr. Luther's process, we rightly call the Catechism an excerpt from the entire Holy Scripture, the right lay Bible, because in it the right, old, true, pure, divine teaching of the Holy Christian Church is summarized. Christian Church is summarized. The first main part, the Law, teaches man to recognize his illness, namely his sin; the second main part, Christian faith, teaches him to find the remedy or grace; the third main part, Our Father, shows him how he should seek this remedy through humble prayer. These first three main parts of the catechism have been practiced in Christianity from time immemorial and have been preserved even in the ghastly times of the Papacy, indeed they are what have preserved the church even then; but they would be understood just as little now as they were then, if Dr. Luther had not helped us to understand them by means of the catechism. As is well known, this interpretation is contained in the answer to the question: "What is this?" and is for the most part not only written in pure biblical words, but also in the correct biblical sense, or in full agreement with the model of the entire salvific teaching of the Holy Scriptures; it is short and yet thorough, simple and yet powerful, easy to grasp and yet inexhaustible. The same is true of the treatment of the three following main pieces: Baptism, Confession, and St. Peter.

How wisely the biblical proofs are selected, how masterfully the main doctrines are derived from them and summarized in question and answer. The other pieces, which are usually, but wrongly, thought to be a mere appendix to the Catechism, are also of great importance; for Dr. Luther's instructions on the daily prayers will retain the prize over many similar instructions among those who use them faithfully; the table of the house teaches, with the most apt sayings of the Bible, each of the Three Holy Orders of which Christianity consists. Finally, the questions provide sufficient information about everything that is important in the wholesome use of Holy Communion, and they are therefore the oldest, shortest and yet most instructive and comforting Communion booklet of the Lutheran Church.

However, we owe not only the writing of the Small Catechism, but also its introduction into churches, schools and homes to Dr. Luther; he introduced it into the churches because, on his advice, the Small Catechism, or at least the first three main pieces, were read aloud after each sermon in order to make it more and more familiar to the listeners; On Sundays or during the week, sermons were held on the catechism, including the table of contents, in such a way that within a year it was explained in its entirety; with these so necessary and salutary sermons on the catechism, the catechism examinations were very expediently connected with the youth, so that the content of the sermon was repeated in the immediately following examination. In the schools, Dr. Luther introduced the Small Catechism and gave proven instructions for its appropriate use; for example, the teacher should always stick to one and the same form of the Catechism and initially teach the children only the text, then the interpretation and finally the closer and further understanding of the same from the Large Catechism; in this way, the entire Catechism should be taught twice a year and thus not in a broad way, but briefly and concisely.

Into the houses brought him Dr. Luther,

by exhorting the fathers to ask their children or servants to read the main passages once a day, or at least once a week, and to find out whether they understood them; or, as Dr. Bugenhagen advises, they should take a main passage before them every day of the week, beginning with the first one on Sunday and ending with the tablet on Saturday. Indeed, Dr. Luther makes it the duty of all Christians as spiritual priests that they should teach and hear others, who are still incomprehensible and weak, from the catechism, but those who hoard it would be obliged to accept it as God's word.

In particular, Dr. Luther advises all Christians to practice daily at least the first three main parts of the catechism, because these, as he says, are the highest sermons that every Christian must learn anew. It is

remarkable that no other teacher has advised this so easy and yet so salutary exercise; how seriously Dr. Luther did this is sufficiently evident from the prefaces to his two catechisms, which unfortunately are read and appreciated by only a few. The content of the preface to the large catechism is already aptly described in the title with the words: A faithful Christian admonition by Dr. Martin Luther to all Christians, but especially to all pastors and preachers, that they should "practice well daily in the Catechism, which is a short sum and excerpt of the entire Holy Scripture, and always practice it. From this preface, which is nothing but nails and spikes for sluggish hearts, I will only share the following passage, in which the necessity of daily catechism practice is proven by God's command and our daily need, and on the other hand, the disdain for this practice and the weariness with it is punished with powerful words.

"And whether this (namely, that we need God's Word for the daily nourishment of our souls, as well as for the daily weapon against our enemies) were not enough of an exhortation to read the Catechism daily, yet God's commandment alone should sufficiently compel us, which Deut. 6. earnestly enjoins, that one shall keep his commandment, sitting, walking, standing, lying down, up-



He will always keep this in mind and have it in mind and in his hands as a constant sign. No doubt he will not hope and demand such things so earnestly in vain, but because he knows our peril and distress, as well as the devils' constant and furious storms and temptations, he will warn us against them, arm us and keep us safe, as with good armor against their fiery arrows, and with good medicine against their poisonous, wicked creams and injections. O what mad, foolish fools we are, that we should dwell and lodge among such mighty enemies as the devils are, and despise our arms and weapons, and be lazy to look upon them or think of them.

And what do such overweening, presumptuous saints do, who do not want or like to read and learn the catechism daily, but that they consider themselves much more learned than God Himself with all His saints, angels, prophets, apostles and all Christians? For God Himself is not ashamed to teach such things daily, as He knows nothing better to teach, and always teaches such things, and does nothing new or different, and all the saints know nothing better nor different to learn, and cannot unlearn: Are we not then the very finest of fellows, which we allow ourselves to think, when we have once read and heard it, that we can do it all, and should neither read nor learn any more, and can learn that in one hour, which God himself cannot teach, when he has taught it from the beginning of the world to the end, and all the prophets together with all the saints have had to learn it, and are still pupils, and remain, and must still remain."

Furthermore, in his Small Catechism, Dr. Luther recommends daily catechism practice first of all to the fathers of the household, so that they may urge their children and servants to do so, because they often fail to do so, and yet they should be accustomed to it for their own good and for their whole lives; it is clear from the instructions for morning and evening prayer, in particular, that the Ten Commandments, the Christian faith, and the Lord's Prayer should be practiced daily, and, as he says in other places, also at noon, that is, recited three times a day. If someone wanted to consider this practice of the children a mere external thing and a lip-smacking, Dr. Luther answers: "That a young baptized child says its Ten Commandments, Faith and Lord's Prayer morning, evening and over the table is rightly prayed and heard by God; for it prays as a Christian and priest, born in baptism and consecrated by Christ. (Interpretation of the 110th Ps.)

However, Dr. Luther's advice does not only concern children, but also adults, as the following short but excellent passage proves; after he has spoken of such people who are full of the Word of God and yet have never tasted it, he continues, "But a

A Christian daily remembers his Lord's Prayer, his Christian faith, or pieces of the Gospel; he again cudgels this as sheep do and casts it into his heart. Such also become true people. Thus teaches the first Psalm 1, 2, 3: "Blessed is he who does not walk in the counsel of the wicked, etc." (Hauspost. 5. Sonnt, n. Trinit.) By applying to the catechism everything that applies to the Word of God, because it is a faithful excerpt from it, he at the same time gives a clear description of a true student of the catechism, which includes three things: that he remembers the main parts of the catechism, which requires listening, reading or reciting, that he ruminates on what he remembers or moves it in his heart, and that he takes it into his heart or keeps it there.

Those who faithfully follow Dr. Luther's advice in this will best learn the multiple benefits of these daily catechism exercises through their own and ever richer experience; for it is impossible to describe in words all the benefits and all the power of every commandment, every article, every request, as Dr. Luther himself testifies in the preface to the Large Catechism: "What should I say much about? Where I should tell about all the benefits and fruits of God's Word, where would I take enough paper and time? The devil is called a thousandfold; but how can one call God's word, which chases away and destroys such a thousandfold with all its art and power? It must, of course, be more than a hundred thousand-fold." And shortly before that he says: "Now for this reason alone you should gladly read, speak, think and act such pieces, because otherwise you would have no other fruit and benefit from them, except that you can chase away the devil and evil thoughts with them, because he cannot hear God's word nor suffer it, and God's word is not like other loose talk, as of Dietrich of Bern 2c., but, as Paul says in Rom. 1, a power of God, indeed a power of God, which hurts the devil, and strengthens, comforts, and helps us out of the masses." In the same preface it is further said: "For even if they knew and could do it in the best possible way (which is not possible in this life), there is nevertheless much benefit and fruit behind it, if it is daily

read and practiced with thoughts and speeches, namely, that the Holy Spirit is present in such reading, speeches and thoughts, and always gives new and more light and devotion to it, so that it always tastes better and better and comes to pass. Likewise in the house postilion on the 20th Sunday n. Trinit: "If we do no more than take the Ten Commandments or the Lord's Prayer before us for more than an hour, there is always new fruit, so that one notices and learns something that one did not know before.

Furthermore, the catechism brings the benefit to those who practice diligently that they are thereby saved from all kinds of error; "For,"

says Dr. Luther, "if a Christian were diligent and had nothing more than the Catechism, the ten commandments, the faith, the Lord's Prayer and the words of the Lord about baptism and the sacrament of the altar, he could freely defend himself with them and endure against all heresies. No better word nor better doctrine will arise than that which has recently been written in the catechismo from the Scriptures. Therefore, one should stick to it, so that if a heretic or a fanatic appears and teaches something else, one can say: this is not taught correctly, because it does not agree with my catechism". (House Post. 8 Sonnt, n. Tr.)

Finally, a curious testimony to how much the Small Catechism contributed to the prosperity of the entire Reformation is found in a letter of Dr. Luther to the Margrave of Brandenburg in 1531. In it, he encourages him to issue salutary decrees on account of diligent practice of the catechism and then continues: "This catechism would bring much good, as it has brought and continues to bring all the good that is now in our people, and no stronger art is better than the catechism to keep the people whole in devotion and church, as we experience every day.

What Dr. Luther advised others to practice daily in catechism, he also did himself in such a way that he shines as a true role model in this no less than in other things. In particular, all preachers should learn from him to become better and better catechism students and as such also better and better catechism teachers, and the latter not only in the usual Examinibus, but also in special regular catechism sermons; In particular, they are to learn from him the great art of leading everything they teach from the catechism and back into it again, of diligently presenting it, of frequently and forcefully explaining the glorious things it contains, the rich fruits it yields, and of tirelessly advising and inculcating the diligent, even daily practice of it.

In his home, Dr. Luther also practiced catechism very eagerly with his children and servants. He himself says about it: "When I get up in the morning, I pray the Ten Commandments, the Faith, the Lord's Prayer and some Psalm with the children. I do this only because I want to keep myself in this way, and I don't want to let flour grow on me, so that I can do it," and soon after he says: "Therefore no position pleases me, nor would I rather accept one, than to be a schoolmaster, so that I force myself to pray the Ten Commandments, the faith, the Lord's Prayer, so that the devil should not make such rust and weariness for me. How faithfully he practiced this teaching among his household members is also evidenced by the short and powerful catechism sayings, which are excellent in the 11th chapter of his Table Talks and are to be recommended to every Christian. Similar might have been

During his absence, his pious wife probably took his place, for he reminded her in a letter from Eisleben, a few days before his blessed end, about the teaching of catechism that she was doing.

He speaks of his special and daily catechism practice in the preface to his large catechism with the following words: "I am also a doctor and preacher, indeed as learned and experienced as all those may be who have such presumption and certainty (that they can do everything with a single over-reading and want to need nothing more): I still act like a child who is taught the catechism, and also read and speak from word to word in the morning and when I have time, the Ten Commandments, Faith, Our Father, Psalms 2c. And I still have to read and study daily, and yet I can't do as I would like, and I have to remain a child and student of the catechismi, and I like to stay that way." He publicly confesses how such training has become more and more indispensable to him with these words: "I will say of myself that I am a doctor of the Holy Scriptures. The more I look at the infant faith, Our Father, baptism and sacrament, the more I like it. I could also say with the weary, satisfied spirits: I know the faith, Our Father, the words of baptism, the sacrament, Psalter 2c, but I experience it daily and must confess that if I have already prayed the faith today, said the Lord's Prayer, looked at the words of baptism and the sacrament, and tomorrow do not repeat these things from piece to piece, then my soul becomes cold and lazy; if I do not say it the third day either, then I become even colder and lazier, until I even come to despise." (House Post. Green Thursday.)

If here a man, like Dr. Luther, confesses of himself that if he omits the practice of catechism for only two days, he will become colder and lazier and even despise it, what will become of those who let one day after the other, even weeks, months, and whole years pass without this so necessary practice? Should not what has been said so far be a wake-up call for all readers to practice catechism more diligently, even daily, from now on, according to the advice and example of Dr. Luther? To those who make such a resolution, I would like to give a few hints on how to carry it out.

A Christian should get into the habit of saying at least the Ten Commandments, the three Articles of Faith and the Lord's Prayer aloud, silently and with devotion, immediately before or after morning prayer. In doing so, he considers and ponders what God wants him to do or not to do according to each individual commandment, to believe and confess according to each individual part of an article of faith, and to hope and ask according to each individual petition of the Lord's Prayer. While he does this, the Holy Spirit will work many good thoughts and movements in him, to which he may give room and follow the trace of them, provided also that he dwells with his devotion on one commandment, article, request or individual words longer than on others. He should also remember during the day what he learned in the morning and what the Holy Spirit worked through him. He should also remember during the day what he learned in the morning and what the Holy Spirit worked through him, and strive diligently to walk, believe and pray in this way. He should make it a firm rule, and always keep it in mind, to take at least the first three main things before himself in this way, day after day, not excepting one, and to practice them. If he has omitted to do it once in the morning, he should do it as soon as he remembers, or not postpone it too long, otherwise it will easily be forgotten again. If, however, he should let days or even weeks go by without this salutary exercise, he should not lose heart because of it, but should immediately begin again and again, for even this work in the Lord should not be in vain. In this exercise, everyone will experience how sluggish and sullen his flesh and blood, i.e., how the world with its pleasures and burdens. Because of these three enemies, this Christian exercise can also only be continued with constant struggle; but God also gives such catechism students one victory after another, and this exercise will become increasingly dearer, more useful and indispensable to them; it becomes even more useful if one reads one or two pages from Dr. Luther's Large Catechism every day. It is far more advisable to read a little at a time, but thoroughly, than to read a lot and only superficially; it is even better if one asks oneself or one's companions what is said in each sentence and also repeats it. Whoever follows this way of home devotion will soon convince himself by his own experience of the great benefit of it and will therefore not easily exchange it for another way. Finally, every Christian is advised to take a psalm or a chapter of the Bible before him, preferably in order, and, as Dr. Luther says, to study for a while what should be done every day, that he should ask himself or others in which of the first three main chapters and especially to which commandment, article and petition the thing read in the Bible belongs, whether he can do it or not, whether it is about a good work or about a sin, and whether he can do it or not, or of a sin, and then it

belongs to one of the ten commandments, whether furthermore what is read is about the great works and benefits of the triune God, whether it is specifically for the creation and preservation of all creatures or for our redemption and justification and for our sanctification and preservation in true faith and therefore Finally, whether what has been read refers to some good for which we should ask God or to some evil against which we should call upon God, and then it belongs to one of the seven petitions of the Lord's Prayer. Thus the catechism is brought into the Bible and the Bible into the catechism, which is taken from it for the very reason that it is to lead us into it.

And now, finally, the last words of Dr. Luther from his preface to the Large Catechism: "Therefore, I ask all Christians, especially the pastors and preachers, they do not want to be doctors too early and think they know everything. There is much to be done in the way of the learned and the spun cloth; but practice well in it every day and always do it, and in addition beware with all care and diligence of the poisonous pestilence of such certainties or conceited masters, but constantly persevere, both with reading, teaching, learning, thinking, and writing poetry, and do not thus cease until they have experienced and become certain that they have taught the devil to death, and have become more learned than God Himself is, and all His saints.

If they will do such diligence, I will promise them, and they shall also know what fruit they will obtain, and how fine people God will make of them, that in time they themselves shall finely confess that the longer and more they practice catechism, the less they know about it, and the more they have to learn from it, and they, as the hungry and thirsty, will first of all taste that which they now may not smell because of great abundance and weariness. There God grant his grace, amen.

(Submitted.) **Methodism.**

Luc 6:22-23 Blessed are ye, if men hate you, and separate you, and reproach you, and cast out your name as evil, because of the Son of man. Rejoice then, and leap; for behold, your reward is great in heaven. Their fathers did likewise unto the prophets.

The Methodists in No. 15 of the "Christian Apologist" again give us sufficient reason for this joy, for which we cannot thank God enough. For the sake of the Son of Man, because we hold fast to his word, the name of our church is blasphemed by them and we are honored to bear the shame of Christ. But before we give the details, it is our duty to save the honor of a noble and conscientious man, John Wesley, against a shameless attack by Mr. Nast. He says: "That J. Wesley, however, as a preacher in the Church of England, which he remained until his death, sometimes speaks of baptism in the same terms that the symbolic books of both his and the Lutheran church use.

use. But that he himself did not draw and admit the conclusions that can be drawn from these expressions planted upon him from childhood, is proven by every page of his writings, in that no man ever insisted more definitely and forcefully on the biblical marks and fruits of regeneration than J. Wesley." Indeed, we are astonished at the impudence with which Nast wants to degrade John Wesley to a common hypocrite and liar. Wesley speaks of baptism in the terms of the Lutheran church, from which it is irrefutably evident to every Christian who still trusts his neighbor with a spark of conscience and love of truth, that he also believed from the heart what he spoke and admitted the conclusions that followed simply and necessarily from his words. Like today's Methodists, he would not have known what he said and would have affirmed today what he denied tomorrow, which no one who knows his life will admit. Nast, on the other hand, denies that Wesley drew and admitted the conclusions that necessarily follow from his own words and teachings; thus, of course, he must also deny that Wesley himself believed what he said and taught. Nast clearly states in the words, "that Wesley, however, as a preacher in the Church of England, sometimes speaks of baptism in the terms of the English and Lutheran churches," that he would have spoken differently if he had not been a preacher in the Church of England and had only accommodated himself to it. Thus, Nast obviously declares J. Wesley to be a hypocritical Jesuit,-an accusation that we reject in all seriousness as unfounded. Although Wesley's insight was incorrect in some respects, he stands too high in our esteem as a noble, conscientious and truth-loving man to let Nast's mean accusation of his character pass unpunished. Wesley still kept order during the service, he kept according to God's word with the Lutheran church the holy baptism for the sacrament. Naturally, he thereby incurred the hatred of a sect that rejects both Christian order and the holy sacraments, and instead invented the sacrament of the penitential bench. If the Methodists would adopt the love of truth and order which animated Wesley, an important step for their improvement would have been taken!

Mr. Nast's assertion, "By the way, the Methodist Church stands on a purely biblical foundation," which is immediately followed by the edifying message that the sacraments are only external signs, is quite joking. On "purely biblical ground," as Mr. Nast says, stands the Methodist truth that the Lord Christ is a ceremonial master who instituted the sacraments as outward signs by which Christians, Jews and Gentiles should be distinguished. Only therefore

The Methodists use the sacraments so that they will not be confused with the Jews and pagans and thus prove what holy and pious people they are. Nast is therefore very angry that the Baptists do not want to admit him to the Lord's Supper in their churches, because he thinks that faith or no faith, it would be best if the "Christians of every sect" went to the Lord's Supper with each other. The Baptists have intelligently replied that where there is no community of faith, there can be no common enjoyment of Holy Communion. However, it is too high for Nast to grasp. He also uses the word Sacrament and thus raves against the "old father Peter Schmucker" who, as is well known, had raved that the word Sacrament was a "heathenish" one.- But returning to the "purely biblical foundation" of the Methodist Church, we ask Mr. Nast whether the abominations of the penitential bench are also written on it, whether the doctrine of the perfect holiness of the Methodists is also written on it, whether the doctrine that the Methodists are allowed to take hold of a foreign office as uncalled preachers is also written on it? Of course, Mr. Nast, even if he has the least respect for God's Word, will have to answer that there is not the slightest word on biblical grounds about those Methodist abominations and heresies, but just the opposite. We will therefore improve Mr. Nast's statement with his consent to the effect: "The Methodist sect stands on a completely unbiblical, purely enthusiastic foundation. No, Mr. Nast, the times are over when the Methodist preachers could catch the simple-minded Lutherans with the assurances that they preach the pure doctrine and the Lutheran faith. A purer, Christian knowledge is spreading, on the mountains lies the dawn of a more beautiful future, hopefully the bright sun will soon shine into many hearts and put an end to the dark night of Methodist torment of the soul.

It is well known that the Methodists are distinguished by the quantity of their discoveries in the religious field. So Peter Schmucker, so also Nast, who seems to be gifted with the same keen eye. And indeed, this preference of the Methodists has its natural reason. It is they of whom the Holy Scripture prophesies. Scripture prophesies 2 Tim. 3, 6: Of the same are they that creep hither and thither into the houses, and lead captive the women 2c. Of course, these sneaks learn all kinds of news from the women, which then

some Methodist brother, father, or pope makes known in the Apologist. They also swarm through the whole country to make a comrade, and what news is there not to see?- Nast has now this time had a particularly gruesome apparition, whether waking or dreaming, he has unfortunately not noticed, which only contributes to wrap the matter in a more mysterious darkness. Whether this horrifying

Mr. Nast will probably explain whether this appearance was reality or a pretense of the swarm spirit, when the "old father Peter Schmucker" gives a recapitulation of his confirmation machine. Nast saw that horror image in the form of gruesome men, which he calls "Old Lutherans". In agreement with this, a lurker from Fort Wayne reports that a new "religious sect" has been seen there, which he calls "Old Lutheran". Whether the "Old Lutherans" and the "Old Lutherans" form one or two religious sects, the enthusiasts still seem to be in disagreement, but the known tracking power of the lurkers will certainly soon succeed in finding out. Meanwhile, we ask everyone to look out for the "Old Lutherans" and especially the "Old Lutherans," as we are eager to make their acquaintance. According to Nast, the Old Lutherans must be desperate people, since they "swear by Luther's words." Nast will probably have attended the uplifting ceremony when the "Old Lutherans" just took their solemn oath on Luther's words - a ceremony that will certainly have had a most beneficial effect on him, since he mentions it with particular pleasure, and which will also have been very dignified and edifying by its length. If one considers that Luther's words are written in 24 strong volumes and that the Old Lutherans swore on every word of Luther, yes, on every letter, then quite a lot of time will have belonged to this touching work, which, however, will not have become long for Mr. Nast with his well-known preference for Luther's teachings. Or does "Old Lutheran" in the enthusiastic sense of Mr. Nast mean as much as Erlutheran, as a former Lutheran who once swore to remain faithful to the Church of God and the Christian truth, but broke this oath for the sake of enthusiasm and money, and who is now driven by his conscience to blaspheme the truth? We know such Erlutherans.

Touching is indeed the concern that the "apologist" has for the purse of the "true Christians" in Germany. He has heard that Lutheran preachers, supported by the gifts of their fellow believers, are now coming here more often to serve the church of Christ. Of these he says: "If the true Christians of Germany knew the true state of things, they would use their missionary gifts for better purposes." We are fortunately well acquainted with a large number of the "true Christians" of Germany who use their gifts for North America, and can give the "apologist" the reassuring assurance that they know the "true state of things" very well, and are driven by this very fact to their self-sacrificing zeal for the salvation of their brethren. Especially the "true Christians of Germany" enjoy a most thorough knowledge of the "true state".

of Methodism, and that is the very reason why they are doing everything to snatch their Lutheran brethren from the poisonous seduction of this sect. Only that they may not yet know, that recently, unappointed Methodist preachers attempted to sneak into the well-supplied Lutheran congregations of Perry County, Missouri, in order to let out their poisonous swarm spirit there, which, however, was resisted by the Lutherans. It may also be unknown to them that the profound Methodist scholars find a lot of errors in our little Lutheran Catechism, as it is explained by Pastor Löhe, and in our Augsburg Confession. However, let us do the "apologist" the favor of giving this message to the "true Christians of Germany" so that they may continue to support the Lutheran Church of North America with gifts and prayers. The possible Methodist speculation on the missionary gifts of "the true Christians of Germany" will probably be in vain. We also want to report conscientiously how the Lutheran preachers sent out are blasphemed here by the "Apologist", these blasphemies will be a pleasing proof to the true Christians of Germany that they have sent out the right men.- Yes, rejoice, my brethren, that the Lutheran Church is blasphemed by Papists and Methodists in the same way, that sanctimoniousness and fanaticism are united in order to hostile it. But while the Church of Christ cheerfully tolerates the attacks of her arrogant enemies and bears the reproach of Christ with peace, she calls and kindly invites to herself all the weary and burdened, all the anguished and brokenhearted, who humbly recognize their sins and quench their thirst from the perforated well of sectarian! They will find rest for their souls in the unspeakable riches of the knowledge of Christ.

H. Fick.

### **Luther of sanctification.**

Christian holiness, or common Christian holiness, is when the Holy Spirit gives people faith in Christ and thereby sanctifies them. It is when the Holy Spirit gives people faith in Christ and thereby sanctifies them, Apost. 15:9, that is, he makes new heart, soul, body, work and being, and writes the commandments of God not on tablets of stone, but on hearts of flesh, 2 Cor. 3:3. As if I am speaking rudely: after the first tablet he gives right knowledge of God, so that they, enlightened by him, can with right faith resist all heresies, overcome all false thoughts and error, and thus remain pure in faith against the devil. He also gives strength and comforts the stupid, despondent, weak consciences against the accusation and challenge of sins, so that the souls do not despair or despair, nor are they frightened by the torture, torment, death, wrath and judgment of God, but strengthened and comforted in hope, boldly and cheerfully overcoming the devil. He also gives us a right fear and love of God, so that we do not despise God and do not grumble or be angry against his strange judgments, but love, praise, thank and honor him in everything that happens, good or bad. This is called a new holy life in the soul after the first table of Moses. It is also called *tres virtutes theologicas*, the three main virtues of Christians, as: Faith, hope, love (1 Cor. 13, 13.), and the Holy Spirit, who is the source of these virtues. The Holy Spirit, who gives, does and works these things, is therefore called Sanctificator or *Vivificator*. For the old Adam is dead and cannot do it, and must also learn through the law that he cannot do it or is dead; otherwise he would not know this about himself.

In the other table and after the body he also sanctifies the Christians, and gives them to be willingly obedient to parents and overlords, to be peaceful, humble, not angry nor vengeful or malicious, but patient, kind, servile, brotherly, loving, not unchaste, adulterous, licentious, but chaste, chaste with wife, child and servants, or without wife and child. Therefore, do not steal, usury, be stingy, translate, 2c., but work honestly, feed themselves honestly, lend gladly, give, help where they can; therefore, do not lie, deceive, back-talk, but be kind, truthful, faithful and constant, and what more is required in the commandments of God. This is done by the Holy Spirit. He also sanctifies and awakens the body to this new life, until it is accomplished in that life. And this is called Christian holiness. And such people must always be on earth, and should be only two or three or only the children. The old ones are unfortunately few. And those who are not, should not count themselves Christians, nor should they be comforted as if they were Christians, by much talk of forgiveness of sins and grace of Christ, as the antinomians do. For these, after rejecting the ten commandments, and not understanding them, preach meanwhile much of the grace of Christ, but strengthen and comfort them that remain in sins, that they should neither fear nor be afraid for sins; for they are all gone through Christ: and yet see and let men go in public sins, without all amendment and correction of their lives. From this it can be seen that they truly do not understand faith

and Christ any longer, and just by preaching it they abolish it. For how can he rightly speak of the works of the Holy Spirit in the first tablet? For how can he rightly speak of the works of the Holy Spirit in the first table, of consolation, grace, forgiveness of sins, who does not mention the works of the Holy Spirit in the second table? How can he speak rightly of the works of the Holy Spirit in the first table, of consolation, grace, forgiveness of sins, if he neither respects nor does the works of the Holy Spirit in the second table, which he can understand and experience, but has never tried or experienced? Therefore it is certain that they have neither Christ nor the Holy Spirit. They neither have nor understand the Holy Spirit. and their talk is a loud foam on their tongues; they teach Christ and destroy Christ by teaching him. (L. W. XVI., 2781-83.)

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#### **Death notice.**

It has pleased God to bring our dear brother in faith and ministry, Mr. J. G. Bürger, Lutheran pastor in Van Wert County, O., home to the rest that is still available to God's people on March 26, after an illness of only ten days, partly probably as a result of strenuous ministry.

Coming over from Germany in 1842 at the same time as the Rev. Ernst in Union County, O., he first served a Lutheran congregation in Hancock County, O., under many heart-sick experiences and in great poverty, and in the spring of 1846 accepted a call from two small Lutheran congregations in Von Wert and Mercer Counties, O. And though the period of his official ministry among these was of so short a duration, his two congregations had already come to know and appreciate his faithful mind and self-denying love sufficiently to feel his loss sorely. But not only his congregations, but also the Lutheran church of this country, which still faithfully holds to the confession of the fathers and keeps the noble jewel of the pure doctrine true to the Scriptures in all articles of the salutary truth, - also this church has lost a faithful servant in him. For not only was he thoroughly simple and pure, humble and childlike in his heart and mind, but he was also endowed with the gift of teachability by the Holy Spirit. He was also equipped by the Holy Spirit with the gift of teaching, so that he was able to teach the truth for salvation and to ward off error equally and to do both well. In doing so, he also meant it faithfully and sincerely with each individual soul, to teach and admonish, to punish and comfort them according to their needs, with and according to God's word.

Although in the last days of his illness, which was pneumonia, he lay there several times in a state of stupor, perhaps also as a result of the medicine he had received, he nevertheless made two lovely remarks, among others, which bear witness to his faith and love. One time he said to two of his church children: "God has now given you a pastor, but he can also take him away again; but only hold fast to the confession of the truth and be united among yourselves! The other time he said, "I have indeed a desire to depart and be with Christ, but I would like to remain in the flesh a little longer, for your sake; but as God wills."

The text for the sermon at his funeral, Ephes. 2, 8. 9. as well as the songs to be sung at the funeral, he had chosen himself.

Born at Nördlingen in Bavaria on July 4, 1816, he did not reach his full age of 31 years and leaves behind a sorrowful widow with a one-year-old son and a child not yet born in quite impecunious circumstances. W. Sihler,

luth. past. to Fort Wayne.

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#### **Strange proselyte makers.**

When shortly before the beginning of the Thirty Years' War the afflictions of the Lutherans by



The papists had reached a high level in Bohemia, and the Archbishop of Prague, among others, had long tried in vain to persuade the Lutheran subjects on his estates to convert to the Roman Church by persuasion, prison sentences, extortion of money, obeisances and other violent means. Unfortunately, this worked! For when the cries of the cattle because of the lack of feed in the farms became very great, the poor finally decided to give in to the demands of the archbishop. But now this became a general speech among them: "Our cows, pigs and oxen are more learned than the Jesuits and priests, for they have been preaching to us for many years and yet have not been able to make us Catholic, but those, our cows, pigs and oxen have accomplished this in four weeks." (See: Lutheran Exile History by Schröter. p. 117.)

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### The Heil. Scripture.

Let us look at the whole Scripture as a tree full of fruit, and in each fruit a seed is enclosed, in which likewise the tree itself and the fruits of the same lie. This is the tree of life, whose leaves the nations shall divide, and whose fruits shall nourish the blessed.

J. G. Hamann.

**"he who hears you hears me."**

Lucas 10, 16.

When the pious King Christian III of Denmark confessed for the first time to his confessor, Magister Andreas Martinus, and the latter addressed him during absolution: "Most Serene, Most Great King, Most Gracious King and Lord! Shall I teach you how to absolve people of sins in confession? - I kneel here not as a king of Denmark, but as a poor sinner who would like to be freed from his sins by the sacred merit of his Lord and Savior. Therefore you must not deal with me as a subject with his regent, but as a servant of Christ, in whose place you sit here, with a flock of his flock, as a confessor with his child. My name here is not Most Gracious Lord, but badly Christian!" - Since some people expressed their surprise at such behavior of the king towards his confessor, the pious lord gave them the beautiful answer: "I owe this honor to God, and I gladly give it to him. For I do not lie there as a king, but as a sinner, and do not let myself be absolved by a man, but by God."

The Lutheran theologian Dr. Val. Andreä: "Would that those who pride themselves on being "evangelical" would learn that we have not been freed from the fear of God, nor from the adornment of public worship, nor from the care of the poor, nor from fasting (and abstinence) of the flesh, nor from the devotional position of the body, nor from the chastity of the married state, nor from the exercises of the virtues, but only from the "papal tyranny": and that whoever does otherwise has indeed cast off the bonds of "Antichrist" but has put on the fetters of "Satan". (Dr. Joh. Val. Andreä in *^tlloloZia Ollrwd. Unnip. p. 13. f.*)

### The true Airche does not give in, capitulate or haggle.

Luther writes: "Because they offer to yield and desire the same from us, they show that God's word and man's doctrine are equally important to them. Rather, to yield or change God's word does not stand with God Himself, for He cannot deny or change Himself, 2 Tim. 2, 43, and His word remains eternal. Isa. 40, 8. But he that shall change or forbear must have a higher power than God himself hath; for he would not have changed the law of Moses, if he had not promised beforehand by his word to change it. No one would dare to do this, except the end-Christ, as Daniel 11:36 and St. Paul say in 2 Thess. 2:4, who exalts himself above God, namely the Pabst. What should we do with such people who think that God's word is a reed that the wind blows to and fro, Matth. 11, 7, that they are mighty? or (that they rather think) it is a number penny that must be counted according to their damned sin, according to which they have or lay it (a game) on the lines? The holy Christian church is neither a reed nor a penny. No, she does not waver and does not give in, but she is, says St. Paul 2 Tim. 3:15, "a pillar and foundation of the truth." It stands firm, he says, is a firm foundation, not a false foundation or a foundation of lies, but a foundation of truth, does not lie or deceive, does not deal in lies. But whatever wavers or doubts cannot be truth. And what would be the use or need of a church of God in the world, if it would waver and be uncertain in its words,

or set something new every day, now giving this, now taking that?"

**Misleading reason for the invocation of the saints.**

A man had once tried for a long time to find a hearing with his king through the intercession of others, but all the means he had used to achieve his purpose had been in vain. The same man once asked his bishop why one did not immediately turn to God in prayer, but used to call upon the saints. The bishop explained: "Doesn't he know how it is with great lords? There, a distinguished patron must always intercede for the petitioners. The man replied, startled: Help God, if it is the same with God in heaven as it is with men at court, then it is truly over with us poor people! I have experienced it.

**Leaving the Uniate Church, and Hope for Lutheranism in Prussia.**

In a meeting of 300 Protestant clergymen, which took place on 9 and 10 February in Berlin, it was decided to ask His Majesty the King, with simultaneous declaration of withdrawal from the united church, to rescind the union and to restore the Lutheran church as it existed before the union. (Oder-Zeitung.)

**The most indispensable book.**

Where there is no Bible in the house, There it looks so desolate and sad, There the evil enemy likes to enter! The good Lord may not be there!

Therefore, human child, oh human child! Lest the evil one gain room, Spend your bare thaler And buy a Bible book into the house!

Open it with the earliest morning! Have all your longing and thinking on it. Start the ABC school inside and then spell and read, and read yourself more and more into it, open your little chamber.

And read yourself out more and more, Make a true bulwark out of it, And quietly plant high on top The most beautiful little sayings!

Let them flutter brightly, let them wave bravely, As your banner, let them see! As your shield print on your heart And hold to it in joy and pain.

O dn my dear human child!

If you haven't got one yet, buy it quickly, and your last penny's gone; Oh hurry, fly and open it.

Read with prayer and slam it you Only with the lid of the coffin! Start reading and life's course and stop with it.

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**The teaching of the Gospel is not false, although in Christianity there is so much error, trouble, sects and cults.**

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S. Luth.: "The Three Symbola" Dom. XXII, x. 106 Lpz.

Now there are some disgruntled, shameful people who can scornfully accuse holy Christianity of having so many sects. These are some disgraceful and disgraceful people, who mockingly accuse Holy Christianity of having so much discord, sectarianism, error, heresy, and trouble; as if the teaching of the Gospel should therefore be considered wrong and unjust, because Christianity should be united and peaceful. These are very wise and excellent people who can teach the Holy Spirit as he should. They are wise and competent people who can teach the Holy Spirit how to govern the Christian Church. Yes, dear, if the devil did not want to bite Christ's heel, or had to refrain from doing so, we could easily have a very quiet, peaceful church. But now that he is Christ's enemy, and causes war, sectarianism, and rebellion in his church without ceasing, one does great violence to the dear church by blaming it for such strife and desolate behavior, which it does not do, but must suffer.... .

It is said that no one can freeze longer than his neighbor wants. The dear church must be unpeaceful, if it does not want to hear the enemy of its Lord Jesus Christ, how should it do otherwise to him? The heel-biter, the devil, will not rest, nor give peace to his head-biter, so the head-biter, our Lord, will not suffer such heel-biter. Be thou now wise and prudent, and enter thou into this strife, for what it is worth, thou shalt receive Scheidemann's reward for it, that Christ may condemn thee, and the devil tear thee asunder. Therefore let it go as it goes, do not mix between door and hinge, you will not get along with Christ and Belial, the enmity is sworn too hard to each other, one must perish at last, and the other must remain, there will be no other way Before

Christ's future the world was so full of various idolatries, as no dog is full of fleas around Saint John's day, that it teems and swarms with idols everywhere, yet no devil drove out the other, no idol stepped on the head of the other, no one bit the other in the heels, could well suffer and get along with each other. So that the Romans from all over the world also sam and built a church, which they called Pantheon, the church of all gods. For the worldly lords wanted to have all gods in their city. But when this true God, Jesus Christ, came, they would not suffer him. Is it not a strange thing to accept all gods, and to reject and persecute only this one? The other gods are all quiet and keep "peace" with each other, but when this one comes, the game is up and the strife, then all the gods want to become mad, together with their servants, the Romans, kill the apostles, martyrs and everything that may call this Christ. They do no harm to the other gods' servants, but all honor and virtue. If Christ had also been a devil, like the other idols, how gladly and gloriously would the devils have accepted and worshipped him beside them. But since they all rage and rage against him, they confess that he must be the right one God, who kicks them on the head and storms their court, overcomes them, and divides their household goods. Then they cry out and bite him in the heels, blame him for causing trouble in Rome and in all the world, and think they are doing great service to God by persecuting him so fiercely and shedding so much blood. Yes, of course, if we do what the devil wants and let Christ go, we have good peace for him: for he can well leave us all kinds of idolatry and error, without this his head-kicker, whom he cannot suffer. Even under the papacy, the world has been as full of sects as before among the pagans; there are so many orders, foundations, churches, pilgrimages, brotherhoods, etc., that they cannot be counted. The pope confirmed them all and they had to be called holy orders, holy estates, holy pillars, holy lights of Christianity. But now the gospel comes and preaches about the one common order of Christianity, which is one body in Christ, without sects, for there is (says St. Paul) no Jew, no Greek, no barefoot, no Carthusian, and so on, but all one and in one Christ.

are the order of the church of the rats and the order of the devil, and this order must be the right order .... Yes, of course, if we would let the common order of Christ go and teach what was pleasing to the rat king and the king of the rats, the pope, together with his rats, then we would have peace with all honors. St. Bernard speaks about the saying Is. 38, 17: *Ecce in pace amaritudo mea amarissima* (that is: In peace my sorrow is greatest of all): the church will never be worse than when it has peace and rest. And it is also true that if the Christians are not at war with the devil or heel-biter, it is not a good sign. For it means that the heel-biter has peace and his will. But if the heel-biter rages and is not at peace, it is a sign that he is to be defeated, and that Christ is storming his court. Therefore, whoever wants to see or know the

Christian church in such a way that it stands in quiet peace, without cross, without heresy, without mobs, will never see it again, or must regard the false church of the devil as the true church. Christ himself speaks: There must be adversities, but woe to him through whom they come. And St. Paul says: "There must be heresies or mobs, so that those who are proven may be revealed; also, the Lord's Prayer, in which we pray that His name be hallowed, His kingdom come, His will be done, and that we not fall into temptation, etc., must first be taken away. When there will be no more blasphemous teaching under God's name, then it is time to stop praying, "Hallowed be thy name, let thy kingdom come," and so on. But they do not listen, and are always angry for and against, wanting to make a church badly, as they would like it, quietly and peacefully. God does not ask about their anger, but lets them be angry and continues to make the church as he wants it, until they keep neither church nor window, neither lime nor stone, as happened to the Jews in Jerusalem with their temple. Therefore their Lord's Prayer must be thus: Your name is already hallowed. Your kingdom has come, your will is done; that is, we are sanctified, perfect, no longer allowed forgiveness of sins or protection from temptation. For they do not want any excitements, sects or troubles.

They shall not suffer the serpent in their paradise, nor the devil among the children of God. Job 1: Let them go and walk after their own hearts, as Ps. 81 says.

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(Submitted.)

### **16th century parsonage fraud.**

The following story gives us a sad proof of how the Roman church often resorts to the most miserable means to fortify the souls that are fickle in their doctrine.

The Polish prince and brave commander Radzivil, Nicolaus IV, called Nufus, was awakened in 1564 by the discovered fraud of the papal bone sanctities and converted to the Lutheran Church in a strange way. This gentleman was zealous papist, therefore he visited Rome and kissed the pope's feet. The devotion and great princely humility demonstrated in this way tickled the pope in a very special way, and he presented this prince with a box full of relics and ankles of supposed saints. Thus the pope, as the privileged chief banquier of all ankles, generally releases the princes from himself, and in this way, according to their opinion, completely reimburses them for their travel expenses. At least that is what this prince thought at the time, and he preferred the box to the gift of a whole barrel of indulgences from the pope, which he was not in the habit of giving. This prince then went merrily on his way. A dead man thus carried himself with other dead men's ankles. Now this poor prince had everything enough for the kingdom of heaven. A box of such rarities, lips that touch the pope's slipper, and a heart full of papal grace, what a treasure is that? But, dearest Lutheran Christians, keep your precious pearl, carry with you on your pilgrimage in faith the hidden treasure, which you kiss in faithful love. Jesus has given it to you as a gift. It is Jesus Himself with all the great blessedness in eternal life that is attached to you. The eternal love had also provided this high prince for the lifting of this unspeakable treasure. The time came when this prince gladly and willingly confused his bone treasure with the evangelical life treasure, and could call out behind his Roman treasure: Out with the filth! Is. 30,22. There was the following opportunity. He came from a battle in the field and had received a glorious victory against the Muscovites. He made a pilgrimage to Czeustochow in gratitude. The monks received him with a thousand joys. However, they had already heard that this prince was becoming somewhat fickle in religion. Therefore they wanted to strengthen him in the Catholic doctrine. But instead of reaching for the Bible, as we Lutherans are wont to do, they sent for a peasant; he had to pretend to be a man possessed by the devil. The monks wanted to cast out the devil in the prince's presence by their incantations. The work was not successful. Finally they asked the dear prince to fetch his Roman reliquary. It happened. As soon as it arrived, the monks took it, carried it in procession to the church, and placed it on the altar. The pierced peasant had to join them. They attacked him anew with this sacred bone box. What happened? The devil smelled these holy things in the box, which was so sensitive to him, and he drove away from the farmer with a great clatter. The people present immediately exclaimed with holy consternation: Miracle, miracle! The prince fell into a wonderful joy at this, and made up his mind to remain a faithful son so magnificently endowed by the pope. With this intention and joy he returned to his residence. He told the great miracle to his courtiers. The treasurer, a Cavalier, who had been with him at Rome, also heard this and could not refrain from laughing. The prince took this very ungraciously, but he assured the treasurer that he would forgive him if he confessed the cause of his mourning. The latter happened, and the treasurer said to his noble lord: "The reliquary given by the pope was lost on the way back from Rome. For fear of the punishment that the most noble prince would inflict on him, he had already collected the bones of men and animals on the way, as it would be possible, and filled a small box with them. He added, why he should not laugh now, that the lüderlichen bones should have performed such a large miracle work. After this narration, the prince was ashamed and became silent. But he immediately asked the monks if they did not have another man possessed, since his reliquary could do service. There was no lack of such a person. They found a possessed man in a short time. The monks had possessed him themselves instead of the devil. And so he was sent to the prince. The monks were summoned, they had to summon him in the presence of the prince, but the devil remained in the possessed man, as he had done at the first summoning. Thereupon the monks had to take their leave, but he kept the possessed one with him. The commander now wanted to try his art on this possessed man, but he did not take his reliquary. He had his Tartar Heyducks act

instead of the monks, who conjured him with blows and hard blows until the devil could stand it no longer, and the poor man confessed everything and said that the monks had persuaded him to pretend to be one. When the monks came back the next day, the supposedly possessed man fell at the feet of the prince, begged for mercy and repeated his previous confession. The

The "monks present" wanted to persuade the prince that the devil was telling lies from this possessed man. But the prince reproached them that if they continued to deny, his Tartars should bring them to confession just as easily as this possessed man. But they did not want to reveal their backs to the Tartars for the sake of the papal shrine. They confessed the truth, but called their impiety *piam* fraudem, a holy deception, because they wanted to strengthen the prince in the Catholic doctrine and keep him in the religion. The prince Nadzivil went into himself and came to the conclusion that it must look bad for this religion that it has to be confirmed with lies. He then diligently read the Holy Scriptures. In it he found the reason for his eternal salvation, and some time later he and his entire princely family turned to the Lutheran religion. Can anyone blame us Lutherans if we think like Heinrich von Hassia, who wrote about 20 years before the Reformation:

"The priests of the Mass say that they are relics of a saint, and it may be the mouth (or other limbs) of a donkey or a malefactor, etc. They are intent on avarice under the pretext of the Gospel, and seek to deceive the people entrusted to them."

Q.

### **The freedom from the Sabbath of the Old Covenant, which Christians have received through the Gospel. \*)**

An important article of Christian doctrine is also the article of Christian freedom. God's Word says, "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage yoke." If we read the history of the church, especially that of the Reformation, we find that our fathers fought and contended for this with great earnestness from God's Word. If we read the confessions of the Evangelical Lutheran Church, we hear that every Christian should take care that his Christian freedom is in no way diminished and offended by hypocrites and enemies of the truth. It must therefore certainly be a not unimportant question: In what does the freedom of Christians actually consist?

First of all, it does not consist of civil freedom. In our new fatherland, freedom is the watchword of all speakers; "Freedom! is the watchword of all speakers in our new fatherland; freedom! is the sound on all lips, freedom! is the slogan in all the daily papers. This word is sweet and lovely to everyone. From this freedom

\*) The following sermon, which was preached by the editor in 1812 on the 17th Sunday after Trinity in the local Christ Church, contains a subject about which there is some ambiguity, and may, in the absence of the editor, at the same time serve as an answer to the attacks on the right doctrine of the Sabbath recently made by Methodists in their apologist.

In the name of freedom, people hope for everything, better times, better people; indeed, they speak of freedom as if it were the goddess of the world, and the unbelievers, who believe in no God, fall down before the image of civil freedom as before their God, from whom alone all good things come. However highly Christians may esteem civil liberty as a precious gift of God, this is not the liberty that Christ promised and brought to them. Rather, Christ says that his Christians will always be the oppressed and persecuted and that every Christian must be subject to every authority wherever he is. Freedom in Christ can be possessed even by the poorest slave and the freest citizen can still wear the spiritual chains of slavery from which Christ has freed His own.

Furthermore, evangelical freedom is not freedom from God's word, will and order. If someone is admonished to do something that God's word commands, or if he is warned against something that God's word forbids, then one must often immediately hear the word: We live here in a free country, we have come of age, we do not allow ourselves to be shackled. Even those who want to be Christians put themselves on an equal footing with the world, join in its deceitful trade and commerce, take part in its pleasure; they pursue vanity with it, and to this equality with the world they give the glorious title of Christian freedom. In particular, we see our youth in great licentiousness; as soon as our children leave school, they ridicule our discipline, they no longer want to obey anyone, they despise their parents, pastors, teachers and masters; they are already looking forward to their civil maturity, where they then intend to completely shake off all discipline and order. And why do they do this? They think and say: We are in a free country, therefore we want to be free and subject to no one. But this is not the freedom of Christ, but of Satan, in whose ropes such wanting to be free are caught. Alas, poor people! Poor, unfortunate youth! What men leave you free is therefore not set free by God; national custom and national freedom are not the custom and freedom in the kingdom of Christ! Oh, many a one will cry out woe and woe over the freedom he has taken, when he will lie there in eternal bondage of death.

"If the Son makes you free, you are free indeed," says Christ. This evangelical freedom consists mainly of three things: 1. The Christian is free from the punishment and dominion of sin through faith, his sins are forgiven and he is driven and governed by the Holy Spirit. The sins are forgiven and he is driven and governed by the Holy Spirit, so that he does not have to follow the lusts of his flesh as a slave like an unbeliever, but can resist and overcome sin and the world; 2. the Christian is free from the sinfulness of the world.

the yoke of the Old Testament ceremonial and civil laws; 3. the Christian is free, that no human ecclesiastical order may be imposed on him as necessary for salvation, but that he, on the other hand, may also voluntarily establish and maintain all kinds of human order. The jewel of Christian liberty consists in these three things.

In our Gospel today, we are led to an important piece of it, namely, the freedom of Christians from the Sabbath of the Old Covenant; to this we now direct our further devotion.

Text: Luc. 14, 1 - 11.

The second part of the Gospel that was read is about humility. Since I have only recently spoken to you about this, let me today focus mainly on the first part of our text. Christ heals a water addict on the Sabbath day, and the scribes and Pharisees are offended by it. This challenges us to consider the important doctrine of the Sabbath. Therefore, I present to you now:

**The freedom from the Sabbath of the Old Covenant, which Christians have obtained through the Gospel;**

we consider

1. from which Christians have been set free by the gospel, and
2. From which Christians have not been set free by the gospel.

1.

The Sabbath, that is the day of rest or the holy. Celebration of Saturday, the seventh day of the year. The day of the first day of the week is, in my opinion, not a human order, but a holy institution of the great God. Establishment of the great God.

On the Sabbath day God had rested from the works of creation, and on the same day God had brought the people of Israel out of the slavery of Egypt; this day was therefore intended to be the day of redemption for the two great works of creation.

God's.

When God gave the holy Ten Commandments to the people of Israel on Mount Sinai, he also said, "Remember the Sabbath day and keep it holy. And how this day was to be kept holy, this too God Himself revealed and commanded. On the Sabbath only works of worship were to be performed, sacred assemblies were to be held, sacrifices were to be made, prayers were to be offered, God's word was to be preached, read and heard; according to God's strict command, no one else was allowed to do any work on this day, not even the servant, nor the maidservant, nor the cattle, nor a stranger when he was a sojourner in the land of Canaan. According to God's strict commandment, no fire was allowed to be lit. Cooking food lit, no load carried, no trip taken, at all.

Nothing was to be done that could disturb a complete physical rest. And all this was so strictly enjoined that whoever did the least work, his soul would be cut off from the people of God.

should be exterminated and he should die of death. In the 4th book of Moses, in the 15th chap.

tells us: Once upon a time a man was found

Immediately the culprit was brought before all the congregation, and Moses asked the Lord for counsel, and the Lord said, "He shall be put to death, and all the congregation shall stone him outside the camp; and the whole congregation brought him out, and stoned him to death."

As holy and inviolable as the Sabbath day had to be for the people of God in the time of the Old Covenant, it was by no means established by God for all times. The whole A. T. with its external, ecclesiastical and civil laws and institutions was by no means to remain eternal according to God's will, but was only to serve as a preparation and preparation for the appearance of the Savior to the world. Most of the Jews were so blind, of course, that they thought they should keep the outward ordinances of God in order to become righteous and blessed through them. But the intention of God was completely different. God united all the children of Israel by strict civil laws into one people, separated from all the Gentiles, which was not allowed to mix with any other, so that one day the truth of his promise might be revealed, that Christ really descended from Abraham according to the flesh. God put a heavy yoke of external laws on the Israelites to test and practice their obedience, to keep them in external discipline and order, and to awaken in them the longing for freedom in the times of the Messiah. God gave the Jewish people all kinds of ecclesiastical commandments of holy places, sacred acts, sacred acts, and sacred acts. Acts, holy. Buildings, and holy times. These were to be nothing other than paintings and models.

to the time when the promised Christ would fulfill everything. Thus Jerusalem with its temple, to which all Jews had to adhere, was a model of the one, true Christian church; the commanded bloody sacrifices were models of the one sacrifice that Christ made on the cross at Golgotha; the appointment of the high priest with his duties was a model of Christ, the true high priest, who by his own blood entered into the innermost parts of the veil, into the holiest of holies of heaven, and invented an eternal redemption. The commanded incense was an example of the gift and grace of prayer given to Christians in the New Testament, the external cleansing was an example of the internal cleansing, and the physical fasting was an example of spiritual abstinence. The establishment of holy times, such as the new moons, the great day of atonement and the Sabbath, also belongs to this. The Sabbath was a model of the Sabbath or Christ's rest at the end of His redemptive work in His tomb, and a model of the continual Sabbath, which Christ wanted to do in the hearts of his believers already here, until he brings them to the eternal Sabbath in heaven.

With the appearance of Christ, therefore, the whole outer framework of the A. Testament has reached its finality. The civil law of the



Jews no longer bind us together, since the fence that was drawn between Jews and Gentiles has now been broken down in the N. T., Japheth has been taken into the tents of Shem, the Gentiles into the citizenship of Israel, and Jews and Gentiles have been gathered into one flock under one shepherd through the gospel. Christ has taken off from us the oppressive yoke of innumerable outward statutes by his future in the flesh; the time of preparation has come to an end and with Christ freedom from all servile service has been given to us. No certain place, no certain house, no certain ceremony, no certain time of the Old Testament binds us now; all shadows of Christ are taken away after Christ, as the body itself, has come; all models of Christ are now taken away after Christ has appeared as the true, as the essence.

That the old covenant with all its shadow work will not last forever has already been revealed in the Old Testament. Already Moses proclaims in the 18th chapter of his 5th book that only after him the right prophet will be awakened by God, whom Israel should obey. Furthermore, the prophet Jeremiah foretold in the 3rd chapter of his book that when all the nations would gather at Jerusalem for the sake of the Lord's name, there would be no ark of the covenant and no sacrifice. In the 31st chapter he says: "Behold, the time is coming," says the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant I made with their fathers when I took them by the hand to bring them out of Egypt, which covenant they did not keep and I had to force them to keep," says the Lord. But this shall be the covenant after that time: I will put my law in their hearts, and write it in their minds." Clearly Jeremiah says that the outer commandments of the old covenant have no eternal validity, but would be abolished by a new covenant. Yes, Isaiah adds in the last chapter of his prophecies that in the New Testament there would no longer be a specific Sabbath, but "one Sabbath after another," so the children of the new covenant would keep the Sabbath every day.

We find this also abundantly confirmed in the whole N. T.. As soon as Christ took up his teaching ministry, he began to soften the severity of the Mosaic law, not only healing the sick on the Sabbath, as in our Gospel, but also having his disciples pluck out ears on the Sabbath, even though the greatest need was not yet present, thus showing that the end of the Mosaic Sabbath was at hand. After the curtain in the temple was torn in front of the holy of holies at Christ's death and thus a sign was given of the complete abolition of the Levitical service, it was now clearly taught by the holy apostles. The apostles clearly taught that no Christian should observe the Jewish Sabbath any longer.

is bound to the law. Thus St. Paul says in the 2nd chapter of his letter to the Colossians: "Let no one therefore make you conscience about food or drink, or about certain holidays, or new moons, or Sabbaths, which is the shadow of things to come, but the body itself is in Christ. Here the freedom from the Jewish Sabbath is brightly proclaimed to all Christians, and it is made their duty not to let the celebration of any particular day be laid upon their conscience as a commandment of God. When among the Galatians false apostles penetrated, who persuaded the Galatians to keep certain days, because God had so commanded and as if it would be downright sin to omit it, then the apostle called out to them: "You keep days, and months, and feasts, and seasons. I fear yours, lest perhaps I have labored with you in vain."

Recognize from this that Christianity is not a religion in which Christians have been given new laws by Christ about certain times, places, and other externals; no, all Christians have attained perfect freedom through Christ, and they now have no other commandment than love. St. Paul says in his letter to the Romans that weak believers should not be vexed or judged, but should be borne and tolerated, if they still keep the days, but he also says: "The other keeps all the days alike, and he who keeps nothing does it to the Lord." Rom. 14, 5. 6.

But how? some of us may say, is it not commanded in the N. Testament to keep Sunday instead of Saturday? Many believe this, but where is it written? Christ speaks at the institution of the Holy Communion. Christ may say at the institution of Holy Communion, "Do this;" but at the institution of Holy Baptism, he may say, "Baptize. Baptism: "Baptize them in the name of the Father and of the Son and of the Holy Spirit. Spirit." At the institution of the sacred ministry, Christ says: "In like manner as the Father, and the Son, and the Holy Ghost. As the Father sent me, so I send you." But where does Christ say, "Keep my day"? It is true that God sanctified and blessed the Sabbath in Paradise, but did he then say that man must keep it?—No, my brethren, just as the gospel no longer commands us to worship in the temple at Jerusalem, but in spirit and in truth; so it no longer commands us to worship at a certain time.

Whoever thinks that Sunday has taken over all rights of the Sabbath and that only the day has been changed, is bound to the whole strictness of the OT and should not dare to light a fire on the new day of the Lord. But this is far away! The first Christians believed that in the time of the New Testament they had to celebrate the Sabbath daily and serve God daily and keep Easter daily, so they often came together daily to pray and break bread. But for the sake of order, the holy apostles appointed the first day of the week as the day of the Christian meetings.

Christ has come, and with Him all outward laws have fallen; "for in Christ," says St. Paul, "neither circumcision nor foreskin counts for anything, but faith working through love."

The precious symbolic books of our Evangelical Lutheran Church so clearly and purely interpret the article of the justification of the sinner by faith alone. How, therefore, do our confessions speak of the Sabbath? In the last article of the unchanged Augsburg Confession, the opinion that the Sabbath is justified by faith alone is most definitely rejected. Confession, the opinion is rejected that it should be a mortal sin to do manual labor on holidays, "even without the annoyance of others. In the same 28th article of the A. Confession, Sunday is included among the ordinances and ceremonies which were freely instituted by the apostles only for the sake of order, unity and peace. It says: "Those who think that the Sunday ordinance was established as necessary for the Sabbath are very mistaken, for the Holy Scriptures have abolished the Sabbath. Scripture has abolished the Sabbath. The Christian Church ordained Sunday so that people might have an example of Christian liberty, that they might know that neither the keeping of the Sabbath nor any other day was necessary.

Thus it is beyond all doubt that Sunday is not a commandment of God, but a free institution of the Christian church in commemoration of the resurrection of Jesus Christ and the institution of the holy ministry. It is intended for the holy meetings of Christians. It is intended for the holy assemblies of Christians. The Sunday is mentioned in the Holy Scriptures. It is mentioned in the Holy Scripture, but nowhere commanded; it is a piece of Christian freedom.

But, beloved, now that you have heard what Christians have been set free from through the gospel, let us now hear, secondly, what Christians have not been set free from.

## 2.

The question now arises: Does the Christian have only nine commandments? Has the third commandment, "You shall keep the holiday holy," been completely abolished by the gospel? Is this the right use of Christian freedom, if we do not devote any day at all to public and private worship? Is the evangelical freedom of the Christian church to be understood in such a way that it is conducted without all discipline and order, according to the free will and desires of every heart? Are Christians a bunch of people, where everyone does what he wants, where there is no cohesion, no harmony, no orderly community of worship? Do those show themselves to be true Christians who understand Christian freedom correctly, who do not celebrate Sunday, do not ask for church and worship on Sunday, go about their business, or rather devote the day to a walk or lie in tabernacles? That is far away! This is not the use of Christian liberty, but its abuse; by it Christ and the liberty which he has given us by his sacred

We have been defiled and disgraced by Christ's blood, as if Christ had purchased frivolity, disorder, and freedom of the flesh for us through his suffering and death.

No, first of all, the third commandment, in its spiritual sense, is given not only to the Jews, but to all men, and it remains in its power until the last day. The certain outward form, how this commandment is to be fulfilled, the certain day, the certain ceremonies of time and place, which lie in this commandment, are given only to the Jews, but the third commandment has a core, which also concerns the Christians. Therefore, completely in accordance with the Gospel, Luther declared: "We are to fear and love God, not to despise the sermon and His word, but to keep it holy, to hear it gladly, and to learn it. No person who wants to be blessed is exempt from this. The Christian church is not free from the use of the divine word; it must see to it that it is preached in it, kept holy, gladly heard and learned. Christians, if they want to remain a Christian church, should come together to hear God's Word, to pray together, to praise and thank God, to administer the holy sacraments together, and to celebrate the Holy Eucharist together. They should use the holy sacraments together. If Christians did not do this, they would despise Word and Sacrament, which alone sanctifies them, and they could not attain to Christ's promise: "Where two or three are gathered together in my name, there am I in the midst of them." But to the same Colossians whom the apostle exhorts not to be conscience-stricken about certain days, the same apostle commands, "Let the word of Christ dwell among you richly in all wisdom; teaching and admonishing yourselves with psalms and hymns and spiritual songs, singing to the Lord in your hearts." So Christians have not become free from this.

Yes, you say, this is true, but did not the apostle himself say that one should not be conscience-stricken about certain holidays? No doubt, no one should believe that God binds us to any day by laws and commandments. But God does not only command Christianity to listen to his holy word, but he also calls them to it. But God not only commands Christianity to listen to his holy word, but he also calls out to it through the holy apostle: "I am the Lord. I am not a God of disorder, but of peace; let everything be done honestly and orderly. But how would it be possible for things to be honest and orderly in God's church if Christians did not set aside a certain day or days on which they would put aside the works of their earthly profession and come together to practice God's Word and prayer together? What would become of a church if no day was set, and one wanted to have Christian assembly, sacrament and preaching today, the other tomorrow? The church would be devastated and disrupted; instead of every day, no day would become a Christian Sabbath. From a Christian order in its associations The church has therefore not become free either.

Finally, another says, I have so much knowledge, so much faith, and so much zeal by God's grace, that I do not need a certain day; every day I keep the Sabbath; why should I have the yoke of a special day put upon me?-if you, O Christian, are as strong as you think you are,-then thank God for his great grace. But remember, you still have flesh and blood, you still have something in you that wants to be driven, awakened and encouraged, therefore you should not be safe, and for your own sake do not despise such a glorious means as the public Sunday celebration. But even if you really do not need this means, many others in the Christian community do; There are children, there are the simple and the weak, there are the sluggish, and there are those who have fallen, who are in great need of a special day on which they can leave their earthly work to hear and read God's word diligently and without hindrance, to pray and sing, to admonish, to punish, to comfort and to encourage themselves. May you now exclude yourself? May you, by your example, lead others who need it to despise this means of edification? May you offend even the least of those who believe in Christ? Must you not do everything so that not only you may be strong in faith, but also that more and more may be brought to it through public preaching and public confession every Sunday? Consider, O Christian, what the apostle lays on your heart here, saying, "You have all power, but all is not pious." Listen then, strong Christian, I admit to you according to God's word that you have the power to keep the Sabbath every day and not to set aside a certain day for it, but this would not be pious, you would tear apart Christian love, harmony and fellowship, you would thereby hinder the edification of the church, and would thereby become the cause that many do not even come to knowledge or fall away again and lose God's grace. The Christian is therefore not free from this service of love towards his neighbor.

Certainly, my brothers and sisters in Christ JEsu, it is my duty not to hide anything from you, even what

belongs to the jewel of Christian freedom; but I must also warn everyone not to misunderstand this precious freedom. The believing Christian is free from all laws, that is true. "No law is given to the righteous," says St. Paul; that is to say, there is no longer any curse or constraint of the law on the righteous. When false Christians hear this, they believe that through the gospel the Christian has gained a greater freedom to do something sinful or to refrain from doing something good. But never! Christ has indeed freed his Christians through the gospel from the curse and compulsion of the law.

But not that one is free to do what one wants, but on the contrary, through the gospel Christ changes the hearts of men so that they do much more good without the constraint of the law, with a willing, cheerful and joyful heart to love, thank and praise God for His grace. The true Christians are different people by faith, such a people who do not ask for the law, who do not let themselves be forced by it, because it is written: "You shall, you shall!" No, out of the voluntary impulse of love that is poured out in their hearts, they do all kinds of good wherever they can. And so it is with the order of Sunday observance; a Christian knows well that it is free, but for that very reason he observes it all the more willingly and cheerfully, does not allow himself to be forced or driven to it by anyone, he observes it out of love for the word of God, out of love for the order, out of love for his weak neighbor. In the grace of the New Testament, he keeps Sunday as holy as any Old Covenant believer keeps his Sabbath.

So we must finally conclude here: He who despises and neglects the celebration of the Lord's day does not therefore act as a Christian, not as a believer; for in the case of such a one it is said, "What is true, what is honorable, what is just, what is chaste, what is lovely, what is well said, is perhaps a virtue, is perhaps a praise, I think about it." The old strictness of the Sabbath shall not prevail on the Sunday of the Christians, still less shall works of charity and love be forbidden among Christians in Pharisaic holiness; But he who on Sunday, which the Christian Church has set apart for works of worship for the glory of Jesus Christ and His glorious resurrection, for the glory of the preaching of the gospel, for the salvation of souls, who on Sunday without need, for example, of avarice or human complacency, devotes himself to the works of his profession and without need misses the sermon and the public worship; who on this day pursues worldly pursuits, instead of conversation about divine things seeks worldly entertainment: He shows contempt for the word of God, contempt for Christian discipline and order, and contempt for his weak neighbor, whom he annoys; he sins against God, against his neighbor, against himself, and against the whole Christian community.

Consider what Christ, the Lord of the Sabbath, did. He preached in the open air or in the synagogues to the people who listened to him; then his disciples, eager for salvation, came and to them he expounded his sermon conversationally and repeated it, or, on receiving an invitation, he visited friends and foes and taught, admonished, comforted and punished. If we want to be Christians, let us also follow Christ here. In the days of the Lord, let us hear God's word with humble, hungry and thirsty hearts, and to

If we sigh to God that he may also give us a word, a saying, a comfort, an admonition, or a punishment to our hearts and bless us, we will never go away empty. When the public service is over, let us faithfully use the remaining time, either alone or with Christian brethren, for further reflection and discussion of what we have heard, with heartfelt prayers, so that we will certainly end each Sunday evening strengthened and edified, and begin the new week with all the more confident courage.

Consider, my brethren, our Christian forefathers knew Christian liberty well and better than we do, and yet how careful they were in their Sunday observance! If we want to be Lutherans, let us return to their zeal, and the freer we recognize ourselves, the more voluntarily we keep the good Christian order.

Let us further consider that the authorities of our country have given strict laws concerning the celebration of Sunday; here we must obey not merely out of necessity, but for the sake of conscience, not as members of the church, but as subjects. This is what the Word of God tells us: "Let every man be subject to the authority that has power over him, for there is no authority without from God; but where there is authority, it is ordained by God. Whoever therefore sets himself up against the authorities resists God's order; but those who resist will receive judgment upon themselves." Christian freedom does not apply here. Whoever does in the least on Sunday what the authorities have forbidden, resists God and awaits his judgment.

So let us offer our hands to one another, so that the day of the Lord may be celebrated among us in a Christian manner by young and old, let us ask God for the preservation of His Word and Sacrament, keep it holy, gladly hear and learn it, so that we will not be excluded when the eternal Sabbath in heaven begins. Jesus Christ help us all to do this. Amen.

#### **Some oddities from the last hours of so-called strong spirits or free thinkers.**

The great philosopher Kant died under the delusion that he was a goose, and could only be calmed by pre-sprinkled barley.

Plattner persisted in his unbelief to the end, and yet he passed away under the most terrible fear of the devil, whom he had always denied from the cathever.

The skeptic (doubter) Condorcet poisoned himself in order to escape the scaffold to which his former republican friends had wanted to put him.

After Carl Blount had written many things against Christianity, he wrote a treatise in which he wanted to prove that even a Christian could marry his brother's widow without incest, since he had fallen in love with his brother's widow. Since he despaired of obtaining the approval of the English church for this marriage, he put an end to his life by committing suicide.

After the God-denier Th. Hobbes had during his life always presented Christianity only as a bogeyman with which clever statesmen had tried to frighten the people and keep them in check, this otherwise very astute man finally fell into such a childish fear of ghosts that he did not dare to be alone anywhere.

The famous satirist Swift, who during his life not only mocked people, but also religion itself with the most biting mockeries, designated in his will the largest part of his fortune to a hospital for moonstruck and idiots, "in order," as he himself says, "to show with a satirical train that no country needs it so much. God allowed it to happen, however, that Swift himself finally died in madness.

The famous Rousseau believed for the last twenty years of his life that all men were conspiring against him, and he was so convinced of this general conspiracy in his suspicious madness that he mourned the death of King Louis the Fifteenth because the latter had hitherto shared with him the general hatred which was now united in him alone.

John Wilmot, Count of Rochester, had enjoyed a Christian upbringing; nevertheless, he allowed himself to be carried away into the most terrible sins and vices, and thus became a denier of God. Finally, however, an illness became the opportunity for his salvation; he deeply mourned and detested his former life. However, in order to cancel out as much as possible the annoyance given to the world, he left behind a written declaration, which he signed and sealed shortly before his death, and which had to be read out publicly at his funeral sermon, according to his explicit request.- It reads thus: "To all those for the good of whom I may have provoked to sin by the example of my life, I leave this declaration of mine, which is hereby made before the face of the great God who knows the inward parts of all hearts, and before whose judgment I am now to stand. I curse and detest my whole life course that I have filed before. I cannot marvel enough at the goodness of God that He let me see and recognize my shameful opinions and evil life; for I have walked in the world without God until now, and have been a despiser of the spirit of grace. The chief testimony of my love to God shall be, to exhort others in the name of God, to consider the welfare of their immortal souls, not to deny His existence, or His providence, not to despise His goodness, not to jest with sin, and not to mock the pure and glorious faith of my given Redeemer, as by

whose merit I, as one of the very greatest sinners, hope to obtain grace and forgiveness.-Sealed in the presence of John Rochester, Anna Rochester, Robert Parson, the 19th of June, 1680."

### **Usefulness and Necessity of the Sacrament.**

Emperor Maximilian once lay in front of a fortress and wanted to take it by storm the next day; he therefore held a banquet with his most distinguished warriors the night before; all were cheerful, only one sat there sad and gloomy. The emperor said to him: "How sad, captain? He answered: "Most gracious lord, I have great cause for my melancholy. Maximilian says: "Is she also to be advised? The cavalry captain answers: Yes, Your Imperial Majesty could well help me. The emperor admonishes him to say what is troubling him. The cavalry captain says: "Yes, if your majesty would not become angry and cast a grudge against me. Maximilian replied: "You can rely on my imperial word, so it shall be. Only say straight. Then the cavalry captain said: "Most gracious lord, we are to fight the enemy tomorrow; now the sword eats this one, now that one, as David says in 2 Sam. 11. H.N66P8 kortuna, Kolli, i.e. no one knows who buries the last one. But I have a bad conscience and am worried how I may be saved in case of need, for I have embezzled 30,000 ducats from the pay of the men of war; if your imperial majesty will give me this and forgive me, then I will be happy and behave all the more chivalrously tomorrow. Maximilian thought about it, smiled a little and said: "It is not a small thing, but everything is given to you, forgiven and forgotten, only be happy, tomorrow a bold heroic deed can replace everything. The captain thanks him profusely. He is not satisfied with these words, however, but says: "Your Majesty, be so humble and drink me a good drink, so that I know that it is forgiven and forgiven. This the emperor did. - God also acts in the same way with us in grace; he first lets us know and hear his will through his word, and then also lets us see his opinion with our eyes in the reverend sacraments, so that our heart may break down all unbelief and doubt.

(Herberger's Postille.)

### **The Word alone gives rest.**

Mathesius once wrote the following to the Lutheran preacher Gigas: *O mi Gigas, sis tenax verbi*, i.e., O my Gigas, stand firm on the words. Some years ago, when I lost the four words, "This is my body," and looked at them with the eyes of a man, I was frightened and came under great temptation, fear and tribulation. But I stopped praying, and again took hold of the mother's breast (Ps. 131.), and here I let the great arithmeticians, Ptolemy and Euclides, leave with their measuring and calculating: there I again became quiet and happy in my conscience. For this I thank God for all eternity.

*Textus non fallit: multos speciosa fefellit Glossa; Dei verbo nitere-tutus eris.*

This is:

The text of the scripture cannot deceive, but the bell, so hang on to it:  
Therefore, trust the word alone, and you will be undeceived.

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Paid.

3. Jahrg, Messrs. Pastor Selle, Ziihlsdorf, Pastor Ernst (5 Er.), Past. Bürger (2 ex.), Past. Winkler, Bließ, Past. Schuster, Ohm.

2nd half of the 3rd year, Messrs. I. Heinke, F. Lange, Kauffung.

1st half of the 4th year. Mr. F. Lange.

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**Printed by Arthur Olshausen.**

**Excerpts from Luther's writings on usury. \*)**

(See: Luth. Works. Hall. A. Tom. X.)

**I. From Luther's "Great Sermon on Usury."**

From the year 1519.

"First of all, it is to be known that in our times (which the apostle Paul proclaimed in 2 Tim. 3:1 would be "dangerous"), avarice and usury have not only broken down in the whole world, but have also taken the liberty of looking for some covers under which they might freely practice their wickedness. And has almost come to the point that we regard the holy gospel as almost nothing. We have almost come to regard the Holy Gospel as nothing. Therefore it is necessary for every man in these perilous times to take good care of himself, and to walk in the affairs of temporal goods with right discernment, with diligent attention to the holy gospel of Christ our Savior. Gospel of Christ our Lord.

Secondly, it is to be known that there are three different degrees and orders to deal well and meritoriously with temporal goods. The first, if any man take from us any temporal thing by force, we ought not only to let it go, but also to be ready, if he would take more, to let it go. Matth. 5, 40. - Christ does not say, "Give him the cloak also; but let him have the cloak also. p. 978-79. - "No excuse helps, it is a bad commandment, which we owe to follow, as Christ and his saints in their lives have confirmed and presented it to us. God does not care that the right, whether spiritual or secular, allows violence to be resisted by force. - Strife in court punishes neither pope nor emperor, but it punishes Christ and his doctrine." p. 983. - "But this should happen in such a way that no one would be the plaintiff himself, but the others in brotherly faithfulness and diligence for each other would declare to the authorities this innocence and that injustice, that thus the

\*) By sharing these excerpts on a very important subject with our readers and recommending them to the most attentive study, we hope to awaken in the readers the desire to have the incompletely excerpted delicious writings of Luther on this subject in their entirety. D. H.

The victim should ask and defend that his cause not be avenged; again, the others should not desist until the evil was punished. Yes, the sufferer should ask and defend that his cause not be avenged; again, the others should not desist until the evil was punished; then it would be friendly, Christian and brotherly, and the sin would be considered more than the harm. That is why St. Paul punishes the Corinthians I, 6, 8. that they were just with each other and did not rather suffer harm and deceit; although he allowed their imperfection to be judged by the least of them; but this he did to shame them, so that they recognized their imperfection. So one must also tolerate those who judge and fight for temporal good, as the soft childish Christians, whom one does not have to throw away for the hope of their improvement. But let it be said to them that this is neither Christian nor meritoriously well-done, but a human and earthly work, more hindering than helping to salvation. Such commandments are intended to detach us from the world and make us eager for heaven; where God has not allowed us to be wronged and displeased, the human heart would not want to be preserved: it becomes too deeply entangled in temporal things, from which follows weariness and lack of attention to the eternal goods in heaven. p. 986.

"Now the other degree follows, which is that we should give freely to everyone who needs or desires it. Matth. 5, 42. "Whoever asks of you, give to him." - Deut. 15, 11. 14. If God has commanded this in the OT, how much more should we Christians be bound not only to let no one go hungry nor begging." p. 986-87. - "Luc. 14, 12-14. - Oh how horrible judgment will fall on these same secure spirits, when on the last day it will be asked which they have given!" p. 888-89. - "The commandment is common to all men said Matth. 5, 42. 'Give to him who asks you' and Luc. 6, 30. is clearly expressed: 'To everyone who asks you, give.' Here the enemy or opponent is not excluded, but included, as there the Lord declares Himself and says: 32. 35. 'If only you love them' 2c. If you only do good to them 2c." p. 889. "It would be enough to give the few parts to churches, altars, vigils, testaments, etc." p. 889.

and the like, and let the right stream go to the commandment of God, that the good among Christians toward the poor may shine forth greater and more than all the churches of stone and wood. We do not want to reject the fact that churches are built and adorned properly, which we cannot do without, and that worship is held in the most appropriate manner; but there should be a measure, and more attention should be paid to the fact that what is ordained for worship is pure, rather than delicious. p. 992. - "One

has found a little piece that teaches masterfully how we may surround such a commandment and deceive the Holy Spirit. It is said that no one is obliged to give to the needy, because they are in the greatest need. For this purpose, they have reserved for them to discuss what the greatest need is. So we learn that no one should give or help until they die of hunger, freeze to death, perish, or run away from poverty or guilt. But the mischievous gloss and the seductive addition are put down with one word, which reads thus: Luc. 6, 31. Matth. 7, 12: As you would have another do to you, so do you. No one is so foolish that he would not have given him his soul now, or run away from guilt, and then let him help when it may not help. p. 993—94.

"Now we come to the third degree, dealing in temporal goods. This is that we should willingly and gladly lend and borrow without all charge and interest. Matth. 5, 42. And whoever wants to borrow or lend from you, do not turn away from him, i.e. do not refuse him. This degree is the very least, and is also commanded in the Old Testament, where God says Deut. 15:7, 8: If any of thy brethren become poor in thy city 2c. 2c. - Not everyone is one to whom we should lend - there are many people who gladly lend to the rich or to good friends, more because they seek favor or are related to them, than God commanded - since God's command indicates that there is toil and labor, that no one wants to lend, unless there is the greatest need, that lending is never useful. - But in his commandment Christ excluded no one, indeed he included all kinds of people, even the enemies Luc. 6, 34. If you lend only to those from whom you expect that they will lend to you, then you will lend to them.



What kind of good deed is that? For wicked sinners lend one to another, that they may have the same again. You should lend and expect nothing in return. - Lending is of a kind and nature no different than lending to another for nothing, with conditions to take the same or the same again and no more than a while." p. 996. - "Luc. 6, 35. You shall lend and not wait for anything, i.e. you shall lend to those who may not or will not lend to you again. If we look rightly at the word of Christ, do not teach to lend without a deposit; for this is not necessary to teach, since there is no lending except without a deposit; or if it is with a deposit, it is not lending. - He who thus lends by adding on does not lend, nor does he sell; therefore it must be usury. - It follows that usurers are all those who lend wine, grain, money and the like to their neighbors in such a way that they oblige them to pay interest for a year or for a specified time, or they burden and overcharge them, so that they have to return more or something else that is better than they borrowed. And that these people may see for themselves how wrong they do, how common it has become, we set before their eyes three laws. 001 This present gospel. This commandeth that we should lend. Now to lend is not to borrow, unless it be without any increase and some advantage; as has been said. And although the treacherous avarice sometimes paints itself a color, as if it took the rest for a gift, it does not help if the gift is a cause of borrowing, or if the borrower prefers not to give where he would like to borrow freely; and especially is the gift suspicious if the borrower gives to the lender, or the poor man to the haves. For it is not to be assumed, of course, that the poor man gives to the haves of his own free will, but necessity urges him. On the other hand, this is against the natural law, which the Lord also points out Luc. 6, 31. Matth. 7, 12. What you want 2c. Now there is no doubt that no one would lend him rye for grain, evil coin for good, evil goods for good goods; indeed, everyone would rather have good goods lent to him for evil, or good goods lent to him without a premium. Therefore it is clear that such lenders act against nature, sin mortally, are usurers, and seek their neighbor's harm for their profit, which they do not want to borrow again from others, and thus act unequally with their neighbor. Third, it is also contrary to the old and new law, which says you shall love your neighbor as yourself. But such lovers love themselves alone, seek their own alone, or love and do not seek their neighbor with such loyalty as themselves. Here some move two contradictions. The first is: If it is thus done about the lending, then it would be lost.

the interest, i.e. the benefit they wish to derive from the goods lent.

The other is the great example that it has become the custom everywhere in the world to lend for profit, and especially because the scholars, priests, clergy, and churches do so, that the churches, spiritual goods, and worship are sought to be improved therein; otherwise there would be very few Christians in the world now, and it would be difficult for anyone to lend. Answer: All this is nothing. In the first place, if it is taken from you, or if you give to someone for nothing, you must lose the interest and use of it; why then do you seek and keep it in lending? For he who considers giving and lending must first consider the interest, or he will be called neither giving nor lending. On the other hand, whether it is customary or not, it is not Christian, nor divine, nor natural, and no example can help it. For it is written, Exodus 23:2: Thou shalt not follow the multitude to do evil, but shalt honor God and his commandments above all things. But that the clergy and churches do this is so much worse. God's service is not improved by this, but corrupted. But if someone, because of all this, complains about lending to his neighbor, it is a sign of his great unbelief that he despises the comforting promise of Christ, when he says Luc. 6:35: "If we lend and give, we are children of the Most High, and our reward is great. And he is not worthy of such a consoling promise who does not believe it, and who acts according to it in his works." p. 996-1001.

"In the purchase of interest there is a pretty shine and glitter, how one may weigh down other people without sin and become rich without worry and effort. For in other trades it is obvious to everyone himself where he gives or possesses too expensive, false goods, false inheritance, false property; but this nimble and newfound business often makes them a pious and faithful protector of damned avarice and usury. Although the same purchase of interest is now confirmed as a proper purchase and lawful trade, it is nevertheless hateful and hostile for many reasons: 1. that it is a new, nimble invented thing, especially in these last perilous times, when no good is invented any more, and all men's minds and thoughts strive bridlelessly only for good, honor and lust, and we read no example of this purchase in the ancients - 2. that, as they themselves must confess, it is a new, nimble invented thing, especially in these last perilous

times, when no good is invented any more, and all men's minds and thoughts strive bridlelessly only for good, honor and lust. 2. That, though they themselves confess how cheap it is, yet it has an evil appearance and a wicked form, and St. Paul says that all wicked and wicked forms should be avoided, even if they are otherwise cheap and proper in themselves. 1 Thess. 5, 22. Avoid all evil appearances. (3) That it may hardly be that the same purchase, though it be without usury, is not contrary to the natural and Christian laws of love. 4. Everyone must admit that this purchase, whether it is usurious or not, does the same thing that usury does, that is, that it weighs down all countries, cities, lords, and people, and brings them to ruin. Now

The Lord taught, Matth. 7, 16. 20. not to recognize the fruits from the trees, but the trees from the fruits." p. 1002—4.

"Therefore it is not enough that this purchase is saved from usury by spiritual law. Money won at play is not usury either, yet it is not won without selfish love and without sin; and the wages of common women are not usury either, but earned with sins; and property acquired by swearing, swearing or breaking the law is not usury either, but acquired with sins. Therefore, I do not conclude that the interest buyers act right and just, who do not need it. Yes, I say freely and warn that the rich, who do not need this purchase other than only to increase their interest and goods (regardless of the fact that others are burdened by it), are in great danger; nor do I respect that he is allowed to do the same, as some stingy bladders do, who raise interest on named days and freshly do the same again on interest, so that one interest always drives the other, like water drives the mill wheels. Which is such open and impudent avarice that no man, however gross, can deny it: yet all this is thought to be cheap. - That which is of God is against sins and all evil; but this commerce freely gives its will to avarice; therefore it need not be of God, as it is now in custom." p. 1004-5.

"Now let us see the reason by which this delicate bargain is approved. It is a little word, which is called in Latin *Inte reffe*. The noble, precious, tender little word reads in German as follows: If I have a hundred guilders, so that I might acquire five, six or more guilders in trade through my toil and care, I put them from me to another on a fertile estate, so that not I, but he may trade on it; therefore I take from him five guilders, which I might have acquired, and so he sells me the interest, 5 guilders for 100, and I am buyer and he seller. Here one says now: the interest purchase is cheap, because I might have gained more annually with the same guilders, and *vas* interest is right and sufficient. All this has such a nice appearance that no one can blame it. But this is also true, that such an interest is not possible to have on earth, therefore that another interest is against it; which is done: If I have a hundred coins and am to advertise with them, I may encounter a hundred dangers of gaining nothing, or even losing four times as much for the sake of the same money; or of not being able to advertise because of illness, or of having no goods or chattels, and of the cases innumerable, as we see that there is more ruin, loss, damage, than gain; so the interest of losing is probably as great or greater than the interest of gaining. Where now the interest would buy on the first interest alone, so that

such danger and trouble may be absent and never come that he loses more than he invests, and thus the money is invested just as if it would be everything and always without the other interest: then it is clear that the purchase is based on nothing, because such an interest may not be nor be found. For in such a purchase he always finds goods present and may act sitting still, ill, child, wife, or however unfit he may be, who may be none in trade and commerce with mere money. Therefore, those who look and act on such interest alone are worse than usurers; indeed, they buy the first interest by the other interest, and gain just by it, as other people lose with it. - Money on interest has a ground that grows without ceasing and carries from the earth without worrying the loss of the principal sums. But money in trade has nothing certain, therefore here is no interest, because by chance, on it nothing is to be built. - Since it is not possible to get reasons with any money, it is also not possible to buy interest for any money. Therefore it is not enough to say, with so much money I would like to buy so much interest on a ground, therefore I take cheaply so much interest for it and let another provide for the ground. For in this way, one wants to attribute a cashable land to any money, which is not possible and must result in great hardship for the land and the people. - Therefore, it should not be permitted to buy interest with mere money, undisclosed and undetermined the ground of the interest in particular, as is now the custom among the great merchants, and go there, put the money on a ground in general and unnamed. For by doing so they give the nature and kind of money, which is only its luck and chance. It is not the nature of money to buy land, but it may happen that land is offered for sale at interest, since some money is useful, but this does not happen to all land and all money. Therefore one should name the reason and actually determine it. If this were done, it would become clear how much money would have to remain interest-free in the trade or box, which now yields interest and yet has no other joint nor color, except that one sings in a common way: I would like to buy so much interest for it on one ground, and that should be called interest. Yes, dear, my money would like to buy my neighbor's house; but if it is not for sale to him, my money's liking for his interest counts for nothing. So it is not all money's happiness that it buys interest on a property, and yet they want to buy interest on everything that may be coined; these are usurers, thieves, robbers, for they sell money's happiness that is not theirs, nor in their power. - Now the rich merchants want to sell their money's fortune, and the same vainly without misfortune, in addition to other people's will and courage, on whom it depends whether they want to sell; that

is called the thirteenth bearskin sold - and this is the some abstinence of this purchase, that he is not a usurer, and does more, than all interest, that the Zinsjunker has his interest in all danger, and is her uncertain, as all other his goods. For the interest man with his property is subject to God's power, to death, sickness, water, fire, air, hail, thunder, rain, wolves, beasts, and evil men's manifold damage. All these dangers are to affect the lord of the interest, because his interest is based on them and not on other grounds. He is also not entitled to interest on his money, unless the interest man or seller of the property is actually determined to use his work freely, in good health and without hindrance - so if the interest man does not succeed in his work after his diligence, he shall and may say to his interest lord free: This year I owe you nothing, for I have sold you my work and effort to earn interest on this and that estate; that is not advisable for me; the loss is yours and not mine, for if you want to gain an interest, you must also have an interest to lose - and those landlords who do not want to suffer this are as pious as robbers and murderers, and snatch the poor man's goods and food. Woe to them! - The same purchase of interest is done by buying from those who might well lend or give to them; but it is of no use at all, for God's commandment stands in the way, and wants the poor to be helped by lending and giving. To

On the other hand, it happens that the buyer and seller, both of whom need their own, are therefore neither able to lend nor give, but must make do with the bill of sale. If this is done without violating the spiritual law, that one gives 4, 6 fl. But the fear of God should always be careful that it fears more to take too much than too little, so that avarice does not break in beside the security of a fair purchase; the less to the hundred, the more godly and Christian the purchase - but in my darkness I think that if we wanted to keep Christ's commandment in the first three degrees, the purchase of interest should not be so mean or necessary, unless in large appreciable sums or brave goods. But it is found in pennies and farthings, and is practiced here in very small sums, which are easily paid out by giving or lending, according to Christ's commandment, and yet does not want to be called avarice. But here they go on and say: the churches and clergy do this and have power, because such money comes to God's service. That is, to serve God, to keep his commandment that one should not steal, take, transfer, and the like, but give and lend to the

needy. You want to tear apart such truthful services, so that you can  
If you build a church, make an altar and have it read and sung, which God has not commanded you to do-  
it is better to make one divine endowment out of ten than to keep many against God's commandment. -  
Not a few purchasers want to be sure of their interest and goods, and for this reason they give money  
away, so that they do not remain in danger, and they would much rather that other people work with it and  
stand in danger, so that they may be idle and lazy in the meantime, and yet remain or become rich. If this  
is not usury, it is almost similar to it. Where this leads to the buyer wanting to have his interest paid in full,  
regardless of the fact that the seller has suffered damage to the property or pledge, as often happens  
without the latter's being involved, the buyer is a robber before God and the world, taking away his sweat  
and blood. For the danger of the reason shall be on the buyer's side, that he may be as uncertain of his  
interest as he is of his principal money, both in God's hand for their goods. In sum, I think that the  
purchase of interest is not usury, but I think that its nature is that it is sorry, that it does not have to be  
usury: it is not lacking in will, and unfortunately it must be pious. p. 1023-1025. (From the year 1519.)

## **II. from Luther's: "Admonition to the Pastors against the Preaching usury." (1540.)**

"Let it be clearly and plainly declared to the people, I., about lending and borrowing: where one lends  
money and demands or takes more or better in return, that is usury, condemned in all rights. Therefore all  
those who take 5, 6, or more in a hundred from the same money are usurers; by this they know how to  
judge themselves, and are called idolatrous servants of avarice or mammon, and may not be saved,  
except they repent. In the same way, it should be said of grain, barley and other goods, that if one  
demands more or better for them, it is usury, stolen and stolen goods, because lending is when I give  
someone my money, goods or equipment, so that he needs it, as long as he needs it, or I can and want,  
and he gives it back to me in due time, as good as I lent it to him, as one neighbor lends another a bowl,  
jugs, bed, clothes, so also money or money's worth, for which I am not to take anything." p. 1025—26.

If Junker Wucher says: "I would rather do my neighbor a great service by lending him 100 for 5, 6, 10,  
and he thanks me for such a loan as a special kindness, asks me for it, and also willingly and  
unceremoniously offers to give me 5, 6, 10 gùlden; should I not take this without usury with a clear  
conscience? Who would consider a gift usurious? Here I say: Let you boast, decorate, clean, whoever  
wants to, nevertheless turn nothing to it; remain firmly with the text: one should not lend anything more.

or take something better. But he who takes more or better is usury, and is not called service, but harm done to his neighbor, as is done by stealing and robbing. All that is called service and good to one's neighbor is not service and good to one's neighbor." p. 1029.

"But if the buyer does a service with it, he does it to the wretched devil, although a poor needy man needs such a service and must well take it for a service and benefit, so that he will not be eaten completely." p. 1031.

"If Balhsar has not returned the 100 guilders on Michaelmas and Hans has had to pay for it and has suffered damage, Balhsar shall reimburse him for the payment damage according to secular law. If he has thus prevented Hans from buying the garden, Hans must also yield something if he wants to drive strictly. p. 1035- 36. "It is not valid to say: The damages could have happened, that I could neither pay nor buy; but it is said: The damages have happened, that I could neither pay nor buy. p. 1037. "The pagan Aristotle says that usury is against nature, from causes: He always takes more than he gives.-Cato says: Dear, what is usury but murdering people? This is what the pagans did and said; what shall we Christians do?" p. 1044-45.

"If here the transactors and usurers cry out: one should keep letters and seals - so the theologians say: the letters and seals, so some given to the devil, are nothing, even if they are sealed and written with blood. For what is contrary to God, right, and nature is *nullus* (nothing)." p. 1048.

"Here let us be bishops, that is, let us watch and keep watch. For our blessedness is at stake. First, that we confidently reprove and condemn usury in the pulpit, saying the text, as said above, diligently and aridly; namely, he that lendeth, and taketh above, or better, is a usurer, and condemned as a thief, robber, and murderer; *ut supra*. After that, if you know and know such a one, you will not give him the sacrament nor absolution as long as he does not repent; otherwise you will make yourself partaker of his usury and sins, and lead him to the devil for the sake of other people's sins, if you were as pure and holy for your sins as St. John the Baptist. For this is what St. Paul says to Timothy (1,5,22.): Do not lay hands on anyone soon and do not make yourself a partaker of other people's sins. Item Rom. 1, 32: They are not only worthy of death who do it, but also those who consent to it or have pleasure in it. Third, that thou leave him to die as a heathen, and not bury him among other Christians, nor go with him to the grave, where he hath not first repented." p. 1049—50. . "But how?" if the case should arise that

For example, old people, poor widows or orphans or other poor persons, who have learned no other food, would have 1000 fl. over 2000 in trade; and should they leave it, they would have nothing else and would have to warm their hands on the begging staff or die of hunger. Here I would like to see the jurists put an alleviation of the sharp law and it should be considered that all the above-mentioned princes and lords who controlled usury, as Solon, Alexander, the Romans, did not want to or could not make everything pure, Nehemiah also did not refund everything, 5, 15. And to this might belong the saying above that the world cannot be without usury; but that it is not exactly usury, nor a right, but a necessity, almost a half-work of mercy for the poor, who otherwise have nothing and do not particularly harm others. It would also be a matter of dispute whether there might not be an interest here or a harm, because they have been deceived and neglected to learn anything else, and it would be unkind to make them beggars or let them die of hunger, because no one would be helped by this and such a thing would be done without harming the neighbor, as *ex restitutione vaga*. But this is not my judgment, without my wanting to help with advice, so that no one would have to despair in sins." p. 1052.

"Yes, you say, how can I give to everyone; here everyone does not mean that I should give to all men or to all the poor of the earth; he knows that well, as it is impossible; but he speaks in that place against the Jewish mind, which had this text before it in Law v. 43: You shall love your friend and hate your enemy. From this they taught and held that one must not give to everyone, but only to friends. To this Christ says, "You should give to everyone, that is, not only to your friends but also to your enemies. On the other hand, such a one is not called anyone who otherwise has or can have enough. Christ did not command such to give, but only to the poor in your city, or around you, as Moses also teaches, Deut. 24:14, who cannot work, serve and feed themselves, or their work and service is not enough. - Third, if a Christian is to give, he must have first - and if he is to give tomorrow or the day after tomorrow or for a year (for Christ calls me to give as long as I live), he cannot give it all away today. Against this Paul teaches the Corinthians, 8,13-14, that he does not desire that they should suffer adversity, and that those

to whom they give should be in good spirits. No, this is not what our Lord Christ desires, that I should make myself a beggar with my goods and the beggar my master; but that I should take care of his need and help him as much as I can, so that the poor eat with me and I do not eat with the poor, or take what they may from my house and give it to strangers. who may not, but must be a jack." p. 1058—62.

"Secondly, lending is to be spoken of in the same way as giving is spoken of—that one lends to the needy, and not to the mischievous or lazy, or to those who are greedy, as Sirach says 29:4: Some think that what they borrow is found, but do not think to give it again. Such lazy rascals abuse this commandment of Christ and rely on the fact that one is indebted to lend; therefore one should not lend to them. Thirdly, that one lends so that one has something to lend and can lend tomorrow or for the year. Otherwise the saying is right: If you do not give it back to me, I cannot lend it to you again, that is, I must let it go, because I no longer have it to lend. - Therefore, everyone should see according to his conscience when, where, how much and to whom he should or must lend or give. In this, no other measure can be set than the neighbor's need and the Christian love, which God commanded to show to the neighbor, as we would have shown to others in the same case, whether we were friends or enemies. - What you will 2c. Now it is certain that I would like to be given, to be lent, to be helped in my need. Again, it is certain that no one should give me, lend me, help me, when I do not need it, when I am lazy, when I am a mischievous man, when I do not want to work, when I do not want to do anything or suffer, when I could do it, when I am healthy, when I am strong, and when I lack nothing, because many people are too pious and give me enough, when they should more cheaply beat me to death and hunt me out to the country or hang me on the gallows. **III From Luther's Concerns about Interest**

**purchase to Dr. Gregor Brücken, chur princely chancellor, from the year 1523.**

"But the most dangerous thing in this booklet is that it teaches that the interest man does not owe the debt to the usurer, otherwise he would agree to the usurer and sin with him. This is not right. For the usurer has done well, and is excused, if he denounces usury to the usurer and confesses the wrong; but nevertheless he should not boast himself, but consent to giving wrongful interest or usury; as I ought to consent to give body, honor, and goods to the murderer Matt. 6:39-40. For certainly no usurer would consent to give interest where necessity does not compel him." p. 1090.

#### **IV. From Luther's Bedenken von Kaufshandlung, from the year 1524.**

For Christ himself, Luc. 6:34, understands this kind of borrowing and says, "You should lend in such a way that you hope for nothing, i.e. you should lend freely and risk whether it will be returned to you or not: if it is returned to be taken, it will not be returned to be given. That therefore giving and borrowing have no difference according to the gospel, but this: that giving taketh nothing again,

But borrows again when it comes, and yet dares that it be a giving. For he who lends in such a way that he wants to take back better or more is a public and damned usury; since those who lend in such a way do not yet act like Christians either, because they demand or hope for the same thing again and do not dare freely whether it will come back or not.- Now borrowing would be a fine thing if it were done among Christians; each one would gladly give back what he had borrowed, would gladly spare it where the other could not give it back. For Christians are brothers, and one does not leave the other; so no one is so lazy and insolent that he would rely on another's goods and labor without work and live on another's possessions with idleness. But where there are no Christians, the worldly order must be enforced so that he pays what he has borrowed; if it is not enforced and he defaults, the Christian must be in charge of such robbery, as Paul says in 1 Cor. 6:7: "Why do you not rather suffer injustice? But let the unbeliever be admonished, demanded and done as he pleases; there is nothing in him, because he is an unbeliever and does not respect Christ's teaching. You also have the consolation that you do not have to lend, but only what you have left over, which you can spare for your needs; as Christ speaks of almsgiving, Luc. 11. 41. Whatever you have left over, give to alms, and all will be clean for you. Now if so much should be borrowed from you that, if it were not given again, you would perish, and your need could not spare it, you are not guilty of borrowing: For thou owest most and first to provide thy wife's and thy child's and thy servants' necessities, and must not deprive them of the same which is their due from thee. Therefore this is the best rule: If borrowing is too great for you, you should give something for nothing, or lend so much that you want to give, and risk losing it. For John the Baptist saith not, He that hath one skirt, let him give it away; but: He that hath two coats, let him give one to him that hath none; and he that hath meat, let him do likewise. Luc. 3:11." p. 1104-7.

### **The servant devil.**

Magister Peter Glaser, preacher at Dresden, wrote in the 17th century a treatise, "the servant devil" by name. "Not one," exclaimed Dr. Schuppins, "not one, but seven devils rule and seduce the servants and maids of today.

The first devil," he says, "makes the common people believe in the sweetness and loveliness of idleness and freedom. He imagines to them that it is a delicious thing that one can sit at home and lay his hands in the bosom; that he may go to sleep if he wants to. He paints for them the glory when one may be subject to no one,

if he is allowed to go wherever he wants. That is why many a maid does not give her wife a good word, but becomes proud and arrogant, like Hagar. And if the wife wants to tell her a lot, she goes away, rents her own room, becomes a laundress or a seamstress, from a seamstress a nurse.

"If the authorities or parents resist the first devil and force their subjects and children to serve, the second devil comes and persuades them not to serve pious and godly masters, but rather godless ones; For with the godless they have more wages, more tips, better food and drink, there is always a good time, there are good companies of men and women, there is fun, there is dancing, there is singing, there is jumping, there is going for a drive, there one may do and talk as one pleases. But among the pious, it was too quiet, one had to keep one's self in order in words and deeds, one always had to stay at home on Sunday, one was not allowed to go to any merry company, one had to say what one had remembered in the sermon; all in all, there was a real monkish and nunish life.

"When servants and maids also decide to serve pious masters, the third devil comes and makes this service repugnant to them. Then the devil sends an old woman and says: "What do you want to do? I know a better service for you. Then the servants are persuaded to give up their promised services, and the masters and wives send back the money they took in hand, go to other places or pretend to be ill and stay at home for a while, until out of urgent need the masters or wives have to hire other servants, and then they go out again and are fresh and healthy.

"When servants and maids have offered their services and see that they have no better opportunity than before, that they do not have as good days as they had imagined, but that masters and wives demand just as much as the previous ones that one should work for the wages, then the fourth devil comes and persuades them that they should run away, or behave in such a way that master and wife

themselves are compelled to give them their leave again. When the work is most urgent, and the servants and maids are least to be dispensed with, then they are most wilful, and do and let what they will. If the master does not want to suffer, but speaks a word about it, they immediately put the chair in front of his door and say: "Give me my wages!

"But if the servants also take it upon themselves to hold out for duty, the fifth devil comes and moves them, that they do not do their duty, which they owe; the devil rules them, that they often do not give masters and wives a good word; if one asks them something, they answer with purring, growling, high. They often say nasty, snide words even in the presence of honest people and guests and are ashamed neither before God nor before the world. If their naughtiness is criticized, they bark and want to have the last word. Many a loose sack is so vicious that when she cannot cool her temper in any other way, she cools it on the children, pushes and hits them secretly. St. Paul says: "You servants, be subject to masters, not only to the kind and gentle, but also to the whimsical." When Hagar was chastised by her wife Sarah, the angel of the Lord said to her, "Hagar, Sarah's maid, where are you from and where are you going?" And she said, "I have fled from my wife Sarah." And the angel of the LORD said unto her, Return unto thy wives, and humble thyself under their hand. But this heareth not him that is possessed with the fifth devil."

"Then comes the sixth, and persuades the servants that when they have served a year they shall continue; and at last the seventh, and induces the servants that, when they have taken leave of their lordship, they may tell the worst of them and their children, that it may gain the appearance that they have not left them without cause."

But to cast out devils without sorcery, that is mostly in the power of housewives. The wise Greeks had a saying, which the highly learned Roman Cicero uses in his Epistles, and which in German means: "As the woman, so are the maids."-"Just as," says a church father, "the swallows announce the spring and the blossoms the fruit, so one can judge the manners of the women from the maids. The ancient Germans sang:

"The weather is known by the wind, The father is known by the child, One knows the rule by the servant."

Take note, housewives:

"Do not rely too much on servant and maid. The woman must be the maid herself,  
Will create them in the house Rath."

**Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.** Matth. 7, 7.

Luther interprets this saying as follows:

First, Christ wants us to pray when we are in temptations.

But God is often lost somewhere, and does not want to listen, even he does not want to be found; so one must seek him, that is, stop by praying.

When you look for him, he hides in a closet; if you want to go in, you have to knock. When you have knocked once or twice, he interrogates you a little. Finally, when one knocks too much, he opens and says, "What do you want?"- "Lord, I want this or that. - Then he says, "Give it to you," so he must be awakened.



### Behavior against weak believers.

Something else is godlessness and contempt of God, something else is weakness of faith. The latter is to be seriously punished and condemned, but this, although it is not to be praised, is not to be dealt with harshly at all. For the weaker someone is in faith, the more God cares for him in particular. Do you not see how a mother behaves toward her sick little son? Does she push him away and trample him underfoot because he is weak and infirm? Nothing less; if he died, she would carry him to the grave with great heartache; but as long as he is still alive and breathing, the harder and more severe his illness, the more carefully she cherishes and cares for him, while she seems to have no concern at all for those of her children who are still strong and healthy. The love of God for the weak among His own surpasses all natural love instincts of mothers for their children. Even if she forgets them, he says, I will not forget you. Is. 49, 15. Let us therefore imitate divine love in our care for the weak and, as Paul exhorts, receive the weak in faith and bear their infirmities, (Rom. 14,1.15,1.) so that the Lord our God may also be patient with our weaknesses and forgive us for them.

Brentius.

### Lutheran Church Hymnal

Many false masters now compose songs, See thyself for, and learn to judge them right. Where God builds his church and his word, There the devil wants to be with deceit and murder.

Luther.

The new "Church Hymnal for Evangelical Lutheran Congregations of Unaltered Augsburg Confession," announced in the 12th number of this volume, edited by some Lutheran preachers in Missouri and published by the Lutheran congregation here, has now left the press. The outward arrangement of the same is as follows: Pages I-XII. contain, besides the title, the index of contents and the alphabetical index of songs; pages 1-380 contain the songs, numbering 437; pages 381-390 contain the index of melodies, and pages 391-420 the first appendix, which consists of morning, evening, confessional, communion, sick, dying, and other prayers, a form for emergency baptism, the common antiphons 2c. A second appendix is the small catechism of Luther and a third the three ecumenical Symbola together with the unchanged Augsburg Confession. The whole book comprises 516 pages in the usual German hymnal format with such writings as the new New York edition of Luther's Hauspostille. The price for one copy, well bound in leather, pressed, with marbled edges, is 75 cents. Mr. Ludwig in New-York has had the kindness to provide printing and binding, so there is certainly no need for insurance.

The book's external design is certainly to the satisfaction of all who will use it. As far as the songs included are concerned, the main consideration in selecting them was that they be pure in doctrine; that they have already found as general a reception as possible in the orthodox German Lutheran Church and have thus received as unanimous a testimony as possible from the same that they have flowed from the right spirit; that, since the book is intended first of all for public worship, they do not express the particular changing conditions of individual persons, but rather contain the language of the entire church, and that, finally, although they bear the stamp of Christian simplicity, they are not rhymed prose, but products of true Christian poetry. The editors were vividly aware of the great task they had to solve; in doing so, they completely despaired of their own wisdom and earnestly prayed to God for his holy spirit's enlightenment and government. They can assure that they went to work with fear and trembling and selected only those songs from the immense treasure that the Christian Church possesses of German songs, of which they recognized, according to the grace that God gave them, that they were worthy above all others to be passed on from child to child and to be preserved as an inventory, as an inalienable property of the Church of the German tongue. May our Lord Jesus Christ, who ascended on high and gave gifts to men, also bestow an abundant blessing on this hymnal.

With the church hymnal, the next need for the house has not been completely overlooked, but, as I said, the need of the church has been taken care of first; it has therefore been thought of having a special house hymnal follow it in time as the second part, should the demand for it become clearly apparent in the congregations.

Since the editors were primarily concerned with providing the most valuable songs for such a small hymnal, only little consideration could be given to the general familiarity of the melodies belonging to it. However, not only does the enclosed melody register refer in most cases to known melodies, with which the unknown ones can be exchanged in case of need, but we also intend to publish our own lithographed melody booklet for our hymnal in the next few months, in order to remedy any embarrassment that may arise in some congregations. We also believe that we have great cause to see to it that the wonderful, rich treasures of our church melodies are also preserved.

To those who are willing to purchase the hymnal, we report that they can obtain the same against cash payment either through Mr. Heinrich Ludwig, New York, Vesey Street, No. 70 L 72, or through Mr. F. W. Barthel, care of Ur. L. Tschirpe, 8t. Louis, Mo. Finally, we would like to point out that reflecting congregations do not have to fear that the hymnal will soon be out of print, since it is published with the letters remaining unchanged.

### **The church postilion of Dr M. Luther.**

We have recently inquired with Mr. H. Ludwig how things stand with regard to the planned publication of the above book and to our sadness we have received the news that up to now not more than 284 subscribers have been found for it. Therefore, we cannot but draw the attention of our dear brothers in office, who know what a pound our church has been entrusted with, especially with Luther's two postils, to the fact that it is our sacred duty to make use of the opportunity presently presented to us, so that our American Lutheran Church may receive and preserve the blessing of those never obsolete writings. If we do not do this, how will we one day be found to be faithful stewards? Should we not think here of Jacobi's saying: "Whoever knows how to do good, and does not do it, to him it is sin?" (4, 17.) Let us, dear brethren, also consider not only which dreaded fellow combatant we place at our side with Luther against the ever advancing army of the Roman Antichrist, but how important it is here also for the sake of the Protestant, Lutheran and non-Lutheran sects, that Luther's voice resounds again from the grave, since every Protestant, if he is not yet completely swallowed up by unbelief or enthusiasm, still has some conscience to listen to Luther's voice. Let no one be swayed by the thought that the work is too expensive, that it will find few buyers, and that it will therefore not come to fruition. Let everyone do as much as he can in his own circle, and we will soon see how the Lord of the Church has demanded the work. As for the conditions under which and the way in which the work is to be obtained, we take the liberty of referring the interested reader to No. 15 of our paper.

### **The house postilla of Dr. M. Luther.**

We hereby make it known that we are again provided with quite a supply of bound copies of this book, and that the same is available for purchase at our home as well as at the home of Mr. Apotheker Tschirpe for \$2.00.

### **Dr. M. Luther's Small Catechism.**

1 copy 10 cents, 1 dozen for \$1.00, 100 pieces for \$7.00, for sale at.

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**From the duty to attend the community - meetings.**

An address delivered at a meeting of the Lutheran congregation at St. Louis, Mo. by C. F. W. W.

Among us, beloved brethren in Christ, it has unfortunately become almost a habit among many to miss the church meetings even without need. In particular, I have experienced that many who have joined our congregation only later come diligently to church, but leave the congregational meetings almost completely unattended. Since this is done by many who otherwise practice a Christian way of life, it seems obvious that this omission is not due to malice and contempt for the church order, but to error and ignorance of what makes such behavior reprehensible and sinful.

Since it is my duty as a pastor of this congregation to see to it that nothing sinful and corrupt becomes habitual; since, according to God's Word, my profession and my office require that I, as St. Paul writes in 2 Tim. 4, "preach the word, whether in season or out of season; chastise, threaten, exhort with all patience and teaching," I hasten to meet the intruding enemy with God's Word.

But before I do this, I declare in advance: It will indeed result from this that it is absolutely sinful and reprehensible to be guilty of such a neglect; but with this I do not at all want to shame those who have hitherto been guilty of it, for they have hitherto, I repeat, as I must assume according to love, probably only done so because they have not rightly seen the nature of the matter and have been led by an erroneous view of it. I do not want to wound, but to heal; I do not want to frighten those whom I consider unbelievers with the thunder of the law, but to make clear to those whom I trust to be willing to obey God in all things, that church meetings and their attendance are not a matter to be dealt with in the new law. The new law is not based on human arbitrariness, but on God's command and order.

So listen to my reasons, and then judge for yourselves. It is **a sacred duty of every member of the congregation who is able to vote not to miss the congregational meetings without necessity:**

1. Because if everyone were to miss it, it would bring ruin to the church.

Christ says: "All things whatsoever ye would that men should do to you, do ye even so to them": this is the law and the prophets. Therefore, whenever a Christian does something, he applies this standard to his actions as a test. He asks himself, how would you like others to act in this case? and he judges himself by this. He therefore also necessarily asks himself what would result if everyone wanted to act as you do? If he sees that this would cause harm, he refrains from it.

The congregational meetings, however, are indispensable for the existence of our congregation, especially under our present circumstances. We do not have a consistory or a local church inspection, and I must add, thank God, that we do not have such guardianship authorities to take care of everything for us while we could sleep. Everything that belongs to the administration of the congregation's affairs, to the establishment of external regulations, to the control of income and expenditures, to the care of alms, to the handling of church discipline and to the exercise of a church court in matters of doctrine and life, that lies in our hands and therefore also on our conscience. What would become of our congregation if we did not hold meetings in which all these things were done and taken care of? How can things be done properly in the house of God if we do not discuss and unite about the necessary regulations according to our circumstances? How can everyone be required to contribute and how can these contributions for the maintenance of the preaching and school ministry, the buildings, the church equipment and for the coverage of many other needs be properly distributed and properly supervised, if

Do we not gather for this purpose from time to time? How can our poor be supported to the best of our ability, their needs brought to the attention of all, and action taken on their behalf in the interests of all, if everything is entrusted to just one person and everything is left to his insight and good will? Who then can know who belongs to the community or not? Who, what feasts should be celebrated and at what time and in what order our public worship services should be held? Where then do we have an opportunity to undertake the third degree of admonition and punishment? Christ says Matt. 18: "If your brother sins against you, punish him; if he does not hear you, take one or two more to yourself; if he does not hear them, tell the congregation. If he does not hear the congregation, consider him a Gentile and a tax collector." Now where is our church to be found, if someone often wants to go according to this command of Christ, if we do not hold a meeting? Where then is the highest church court, in which the innocent may find his right, and the guilty, as St. Paul says 2 Cor. 2, "may be punished by many"? Where then is the

church that can first judge according to God's word, and then, where necessary, put the obstinate sinner under ban, declare him a heathen or a tax collector, and cut off the rotten limb from her body so that it does not infect the whole body? Where then is the church to be found when the preacher begins to seduce souls by false teaching and the church is then to judge about the most important thing, namely whether the gospel of Christ is being taught rightly or is being falsified and perverted? Furthermore, where is the church when the pure teacher is suspected of being a false prophet, a heretic, and when he now appeals to the judgment of the whole host? There is no doubt that our congregation must sooner or later collapse, everything in it must fall into the greatest confusion, the most necessary matters of it must remain unattended, the whole must become a disorderly, jumbled heap that has completely lost the true form of an apostolic congregation, if all the individual members do not take part in the congregational government and administration, i.e. if there are no more congregational meetings.

or if no other device is made in its place, which completely replaces it.

What should one say, therefore, when one so often hears the speech: "I go to church and to Holy Communion. I go to church and Holy Communion, I give my contribution, I lead a Christian walk by God's grace - is that not enough for a Christian?" - It is probably true, for your person it might well be enough, but not for your neighbor, not for the church. What you allow yourself, you must also allow others; you must therefore admit that anyone can stay away from the church meeting. But what is to be gained from this?-nothing less than that you lose what you now enjoy and profess to value so highly. For as the precious gift needs its buttocks in which it is carried, so also the church, as long as it still contends in this world, needs the vessel of human administration, outward order, discipline, and a visible judgment seat. If you do not take an active part in the church meetings, you are neglecting a sacred duty.

But here some will perhaps say: Even if I do not come, the church will not be destroyed; there are others in whom I have good confidence, and they will take care of everything as they wish without me.

This objection leads me to the second reason why it is a sacred duty of every member of the congregation who is capable of voting not to miss the congregational meetings without necessity, namely, because it is inequitable to let others work for you when you are equally obligated with them. It is an unspeakable blessing if any number of Christians unite to establish and maintain an orthodox preaching and school ministry and to provide and take care of everything for its continuation. He who has the enjoyment of a thing in common with others should also take upon himself the burden connected with it. Here also one would like to apply that word of the apostle: "He who does not work shall not eat." It is therefore quite unreasonable for you to cultivate your rest at home, or to earn money in the meantime, or to go for a walk, or to edify yourself in all undisturbedness, while your brethren are gathering for your benefit and for the benefit of all, cutting short and denying themselves time, earnings, and a possible rest; They toil to find out what serves the welfare of the community and to take care of their business, and, so that nothing necessary remains undone, they toil, sweat and work, let themselves be told many unpleasant things, try to settle disgusting disputes, and so on. How will you answer for it before the judgement of a conscience enlightened by the word of God, how will you unite it with the royal law of love, if you can only accept the good deeds of a

Do you want to enjoy the life of a Christian congregation, at most bear the burden of financial contributions, but not take on the often most unpleasant business that is indispensable for its existence? Then, to a certain extent, you are not eating your own bread in the clergy. How can you not blush before the saying: Gal. 6, 2: "Bear one another's burdens, and you will fulfill the law of Christ"? Must you not rebuke yourself when the holy apostle puts these words into your heart? Do you not have to reproach yourself when the holy apostle calls the words into your heart: "Each one does not look at what is his own, but at what is the other's"? (Phil. 2:4) Can you then sit quietly at home, knowing that now my brethren are gathered to bear the common burden; will you not then hasten to join the laborers and help where you can?

"But this is the main reason why I do not come, because I think I can do little," perhaps this is what some people say in their hearts. Now listen to my third reason for the guilty participation in our meetings; it is this: Because every Christian has received his gifts from God for the common good. For thus saith the holy apostle Paul 1 Cor. 7:7: "Each one has his own gift from God, one in this way and another in that way;" Rom. 12:4-6: "In the same way, as we have many members in one body, but all the members do not have the same business; so we are one body in Christ, but one is another's member, and have various gifts according to the grace that has been given us. Further, 1 Cor. 12: "In each one the gifts of the Spirit are manifested for the common good. - Even the body is not one member, but many. But if the foot should say, I am not a hand, therefore I am not a member of the body; should it not for that reason be a member of the body? And if the ear should say, I am not an eye, therefore I am not a member of the body; should it not for that reason be a member of the body? If the whole body were an eye, where would the hearing be? If it were all hearing, where would the smell be? Now God hath set the members apart, every one of them peculiarly in the body, as he would have it. - Now the members are many, but the body is one. The eye cannot say to the hand, I may not have you; or again the head to the feet: I may not yours. But rather the members of the body, which seem to us to be the weakest, are the most necessary. - God has thus mixed up the body, and given the most honor to the weakest member, so that there should not be division in the body, but that the members should care for one another equally." So far the

holy. Apostle. With this wonderful comparison of the church and its members with the human body and the relationship of the members of the same to each other, St. Paul cuts off all such thoughts as if the one or the other Christian in the church could not help at all. No, each one has his gifts, which serve and should be used to build up and promote the welfare of the Church. And those gifts which seem to be the most unfruitful according to reason are often the most important. If you do not have great knowledge, not special eloquence, not profound perspicacity, you can often be of great benefit to the church, if you only give your voice for what is best; if you make known your disapproval of unchristian behavior that occurs; if you show zeal for what is good; if you shine forth by modesty, humility, love, earnestness, conciliation 2c. For after the apostle had spoken of the gifts of all Christians in the passage last quoted, he finally calls out: "But strive for the best gifts - and what does he mean by these? He says it himself: "Strive for love."-O, only let everyone come into the assembly with the prayer: "Lord, let me also add a little something for the benefit and piety of all; then each one will also become a blessing for the whole congregation. The simplest testimony is often more powerful than the most eloquent and perceptive argument.

But I am going even further. A fourth reason for what I am presently exhorting is this: Because by missing the congregational meetings on the part of individual members, the congregation is at least always held up if it wants to take steps toward improvement. The experience we have made so far speaks so loudly for this sentence that it is almost necessary to remind everyone of this reason. After long, often very laborious and troublesome deliberations and struggles, something has often finally been decided. One rejoiced that God had finally brought about an agreement on an important matter. Often it was seen as a prey won with great efforts and sacrifices, and behold, one or the other member of the congregation was neither present at the fight nor at the peace agreement, finally came after the conclusion, raised new doubts and thus made the work of whole months and an even longer period in vain. Isn't that sad and miserable? Who will answer for this before God, if he was guilty by laziness and disregard?-What happened? Either the congregation did not want to take up the matter again, and now it had to put up with being regarded as unloving and pressing its conscience; or the congregation started all over again, sacrificed to the One with untiring patience and love all the long time and effort that had passed, but the natural consequence was that most of them despaired, became weary of the meetings, I would say, of them at least, and felt moved to groan against their brother. O, how much precious time we would not have lost, how many useless words

how many more steps toward improvement would we have taken, how much further would we be in many respects now if each member had better fulfilled the duty it has to its part for the general good! O, may those who feel themselves affected here, not let their hearts be embittered and poisoned by this, but let them be softened to say: Dear brethren, you shall no longer work for me; I myself will lend a hand; you shall never again work in vain through my fault; if I have an objection, you shall hear it in due time; I will gladly bow to the commandment of love, for by this everyone shall know whether we are Christ's disciples or not.

If, however, some might object that I do not belong to those who endure things without necessity; that I renounce my voice as often as I am not present in the assembly, and approve of everything that has been decided without me; to this I now give my fifth reason to object; it is this: Because it is again conscience to say yes to everything that others make up without the necessary examination. One can judge about a matter much more surely if one has heard and considered the reasons for and against. It often seems to us that a thing is highly expedient and indisputable on a cursory examination, but a single remark that a brother makes about it throws such a bright light on it that we are immediately moved to change our opinion. Is it not contrary to conscience to cast one's decisive vote often on important matters without having attended the meeting? This is not at all compatible with my conscience. Here I must also mention that in our meetings, on inquiry, the stranger who comes forward is accepted for testimony; if now the one is missing who could perhaps give better information about a suspicious person, then through his fault a mangy sheep is taken in, which can infect the whole flock, or at least make the enemies blaspheme about us and our teachings and bring us into disrepute.

But now hear my sixth reason. It consists in this: "because through this indifference the freedom of the congregation must necessarily be endangered and the government must come into the hands of individuals. What is it, dear brethren, I ask you, that we have found here, after years of trouble of conscience and distress, besides the pure preaching of the gospel, through God's unspeakable mercy, which is of such incalculable blessing to us? It is ecclesiastical freedom, it is salvation from tyrannical, spiritual tutelage, it is the enjoyment of an apostolic constitution of the

A congregation in which all are equal, all have their voice, all must be heard, no one may give human orders and no one must be obedient to men; in which the word of God and the law of love, peace and discipline and order alone prevail. Yes, God be tank, there is among us the relationship between congregation and teacher and ruler and between the members themselves, as we find it in the Scriptures. For there we read that in the meetings in which matters of doctrine, church administration and church discipline were to be decided, all were present and all had equal votes. As we read, among others, to give only one example, in the 15th chapter of the Acts of the Apostles: A dispute had arisen in Antioch as to whether the newly converted Gentiles had to be circumcised. When they could not agree on this, Paul and Barnabas were sent to Jerusalem to get a decision according to God's word. In Jerusalem the whole church gathered together with the elders and apostles. The latter presided; a great dispute arose, which was finally settled by two speeches, namely Peter and Jacob. The decision was finally made in writing and signed in the name of the apostles and elders and all the brothers. Behold here the glorious equality that was observed in church government at that time. It goes without saying that the wives and children were excluded, for the apostle Paul clearly says, 1 Cor. 14: "Let your wives keep silence among the congregation; for they shall not be permitted to speak, but shall be subjects, as also the law saith. But if they wish to learn anything, let them ask their husbands at home. It is evil for women to speak among the congregation." But the apostle Peter says of the minors, I, 5, 5. "Young men, be subject to the elders." The younger ones, then, as it is written in the Greek, are not to be drawn to participate in the church government.- Compare our constitution with this, and you will find the right apostolic form again. No one has experienced it with greater damage to the soul how sad it is when a disproportion exists here than the tribe of our congregation; no one should therefore realize more vividly what a boon we enjoy in this respect than we of all people. Thousands long for the same in vain. How, therefore, can we act more foolishly and insecurely than if we do not do everything to preserve the great possession of ecclesiastical freedom? But what can finally result from the habit, which is creeping in more and more, of missing the congregational meetings, other than that only a few will and must take care of everything that belongs to the church government? but what will follow if dishonest men stand at the head? - They will finally learn

the right to which they are exclusively entitled.

The disregard for freedom will result in the loss of it. If, in particular, God forbid, the congregation should ever get a domineering preacher, he will gladly use the lukewarmness of the congregation in administrative matters, and with a few of his favorites, he will do everything according to his will; and his rule of conscience will perhaps be discovered only too late. Why are many communities in the East no longer free? Because they could not remain free? No; no church tyrant, whether an individual or a smaller body, finds any protection in the American laws. The cause, then, is this: contempt and indolence have voluntarily sold and squandered the delicious good. Woe to us, therefore, when the individual loses interest in the whole; when at last the individual thinks: I go to church, and so good! I have no time to worry about the whole! That is not my duty. - When such views finally penetrate the majority, and such disenchantment and indifference for the common welfare become predominant, then the time has also come when we ourselves order the funeral of our delicious freedom.

But, I hear one or the other object, who will prevent me from using a right that I have? Do I not also have this freedom? - Of course no one can deny you this, of course you can make use of this freedom in America and everywhere, but another question is whether you are excused before Gatt if you give it up without need. And that is what I deny you. This leads me to my seventh reason; it is thus: "We have no "right to give up without necessity a right which God has given us."" God knows best what is salutary for us; but his wisdom has given to the whole church the keys of the kingdom of heaven, that is, the whole church power; he has done it for our salvation. May we now throw away such a gift? Never; God wants his gifts to remain unnoticed. All the ruin of the soul, which arises from the loss of ecclesiastical freedom and the complete exercise of the rights of the church, which is our fault, falls on us and we will have to give an account of it to God one day.

As important as this point is, I will break off, since I certainly only need hints in this much discussed matter. I keep myself firmly assured of all agreement without a great expenditure of words. The past speaks too powerfully to our hearts here for us to be able to resist the force of this proof. I therefore only call out to you once again: Be warned, dear brothers, open your eyes and recognize what Satan has in mind again.

However, I cannot close yet. Allow me a few more moments with an open ear. My eighth reason for the obligation of all to attend the meetings is that



is: "Because we are warned in God's Word against all separation from our brethren. This is clearly held up to us in Ebr. 10:24, 25, where it says: "Let us be mindful of ourselves among ourselves, with encouragement to love and good works; and not forsake our assembly, as some do; but let us exhort one another." Obviously, not only those meetings are meant here in which the preacher alone led the word, but where everyone was free to speak, to admonish, to punish and to counsel; as we read of the most diverse meetings of the churches in the apostolic times. Sometimes they met for edification alone, sometimes, as noted above, to discuss and settle doctrinal and other disputes, sometimes to establish external regulations, to appoint almoners, to elect and send deputies to other churches, to investigate accused persons; as we are told in the 21st chapter of the Apostles: When once St. Paul came to Jerusalem and there told Jacobus what great things God had done through him among the Gentiles, Jacobus explained to him that he had come under suspicion in his congregation, which consisted almost entirely of converted Jews, that he was utterly rejecting Moses; after this explanation, therefore, Jacobus said, "What is it then? To be sure, the multitude must come together, for it is before them that thou art come." Further, it is said in 1 Tim. 5:20, "Let them that sin be punished before all, that the rest also may fear." From all this we see how different were the assemblies, of all of which the writer of the Epistle to the Ebrews says: "Let us not forsake our assembly, as some do." But we also hear how diligently the Christians met together when the fire of the first love was still burning; for it is said in Acts 2: "And they were daily and always with one another in the temple with one accord, praising God with gladness and singleness of heart." So the many gatherings were not too much for the first Christians; they sought first the kingdom of God, loved God's glory most, and sought their joy in Christian fellowship, so the apparent burden became a joy. Oh, if only something similar would happen here! But here it is lacking in many people. Let us therefore consider what evil consequences a separation from fellowship must have, even if it exists only in the way mentioned above. Oh, it is all too easy for a greater separation to occur if one is first tempted to one that is apparently quite innocent and indifferent. One leaves the meetings; others see this; at first one excuses it, but finally all kinds of suspicious suspicions arise; one begins to doubt whether the person thus separated still cares about the whole matter of the community; one probably also does not dare to tell the person who is separated about the whole matter of the community,

The devil's incitement gradually turns the small outward separation into a separation and mutual alienation of hearts. The one who leaves the meetings notices that suspicion is being aroused against him; this offends him; he withdraws still more; and behold! thus a great ruinous rift has come out of what at first appears to be a very trifling matter.- Very important is also this, that many new members, because they do not attend the meetings, almost always remain strangers to the congregation, and that a frequent missing of the meetings results in a disagreement in the judgment of the congregation members about important subjects discussed; but this belongs above all to the characteristics of a true Christian congregation, that it is intimately connected as brothers and above all that it is united in faith and confession. Therefore St. Paul says 1 Cor. 1: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one to another in one mind, and in one opinion." But how can we better comply with this admonition than by assembling diligently and speaking to one another and finally uniting in the same opinion?

But I hurry to the conclusion. The last, namely the ninth reason, which I still have to present to you, is this: Because by such withdrawal the brother is annoyed. Therefore, even if one or the other finds no fruit for his person according to his opinion in the meetings, everyone should let himself be aroused to attend them by considering how he would entice others to do the same by his example. But what must result from this has already been shown in detail. One should not pay too little attention to this; the earthly sense is only too prevalent among us, and the equality of the world is already fighting against our congregation with great power. If therefore always several will not leave the assemblies for such low reasons, they will nevertheless, without wanting it, become the leaders of those, who out of pure avarice do not break off the few hours, or out of fear of man and human pleasing may not be completely counted among us.

Before I end my speech, it will be necessary to remove two more reservations that one might raise against what has been said.

Many will perhaps say that it is dangerous to make a conscience here and to prescribe laws. To this I reply this. No man's conscience is made by the conception given; God has already done this Himself by giving the law to love one's neighbor, and by commanding the individual to take care of his neighbor. To be active for the whole. I am doing nothing more than reminding the consciences of Christians of an old debt that God has long since demanded. So do not sin against God and his holy word. It is therefore not a sin to sin against God and His holy word to want to put down all exhortations by saying: "I will not let my conscience be troubled by this. Instead of such a hasty pronouncement, each one should take God's word before him; according to it he should examine everything, and what is right with it he should bow down to, without discussing it with flesh and blood and seeking groundless excuses of the flesh.- If, however, some would worry that a legal constraint might be made on the duties of love, I am in complete agreement with him on this. This should not and must not happen; as little here as in the attendance of public services. Therefore, if anyone has good reason not to attend the meetings at times, he should not feel guilty about it; then let him stay at home in God's name and do not worry whether a judge of splinters looks askance at him for it. Every man stands and falls by his Lord. Each one must know best where he can use his freedom and where not. Of course, no one should and may neglect his earthly profession by attending the meetings of the congregation.

Now just one more thing! In my opinion, quite a number of members of the congregation attend the meetings less because things are not going as they should. People very often say: "What should I do inside? What goes on there is nothing but quarreling and fighting. - To this I reply: First of all, this is not quite true; to be fair, it must also be admitted that things are often quite Christian and edifying. But although it cannot be denied that sometimes very unedifying things are said, very bitter things are said, and often arguments are made on the basis of reason alone, and many useless words are said, I say nevertheless: By the fact that those who recognize the damage stay away, the matter is not helped and advised, but only becomes all the worse. If the cart is in the mire, if the house is already in the destructive fire, what is the use of running away? Then it is most important to seize the opportunity! You, therefore, who see the destruction, only stand up fearlessly, punish the ungodly being, and all the well-meaning will stand by you. "Yes," you say, "I cannot penetrate." O, only do not grow weary. David cries out to us, "Right must remain right, and to it all pious hearts will fall." Be patient, therefore, and do not slacken your exhortations, your punishments, your persuasions, and your testimony will certainly not remain unblest; but if others would not listen, the blessing would not fail to come to you, but would return to you. "Yes," says another, "that is what holds me back; I have no blessing in the meetings, but more harm, distraction of the mind, excitement, and the like.

Know, you who complain so, that others, on the contrary, confess that they have already received much benefit from the meetings. Perhaps you yourself are to blame for remaining unblessed? Or perhaps you mistakenly consider as a blessing only that which does not disturb your heart, but maintains and produces in it a sweet, quiet peace and pleasant feelings and sensations? But then you are mistaken. You can have blessings by being very unpleasantly moved and filled with worry, sorrow and grief. And if you are only moved to heartfelt intercession for the congregation by observing its troubles with your own eyes, that is already a great benefit. By the way, the lack of your own benefit in no way cancels your obligation to your neighbor. Here, too, it is said, "Obedience is better than sacrifice." If you find no benefit when you go to tax collectors and sinners according to your opinion, then seek to benefit them all the more.

Finally, some will complain that the meetings are too frequent, so that too much time has to be sacrificed for them. To this I reply: If the meetings are better attended and more strictly guarded, there will be less futile talking and arguing, and in less time we will then discuss more and achieve our purpose more quickly.

May the gracious God allow me to succeed in my honest intention to contribute something so that our meetings are not only better attended, but also more fruitful for the salvation of our congregation. For this purpose, may He rule all our hearts for the sake of Jesus Christ, our dear Savior. Amen.

(Submitted.)

### **Church News from Missouri.**

In January of this year, the candidate of theology, Mr. Carl Johann Hermann Fick from Hanover, who was educated at the University of Göttingen and supported by his fellow believers in Germany for the purpose of his journey here, happily arrived in St. Louis. The love for the abandoned Lutherans in North America and the desire to help spread our church here had driven him here. A few weeks after his arrival in St. Louis, a public call was made by the German Lutheran congregation at Neumelle in St. Charles County, Mo. for a preacher to be appointed. Mr. Fick felt he had to heed this call. He wrote to the congregation. He was invited to preach a trial sermon, which he preached on Palm Sunday, and was thereupon unanimously chosen and appointed by the congregation to be their preacher and pastor. He was to take up his office at Pentecost. He visited the German Evangelical Lutheran Synod of Missouri, Ohio and other states, which was meeting in Chicago, Ills. during this time.

and was accepted by the community as a member. In order to ordain him according to his and the congregation's wishes before the congregation and to instruct him in the holy office, we were commissioned by Pastor Schieferdecker of Monroe County, Ills. Mr. Schieferdecker of Monroe County, Ills. and I, the undersigned, were commissioned by the president of the synod to travel there. We rode away from St. Louis the 27th of May, and the next day, favored by the best weather, arrived at Neumelle, which is 45 miles northwest of St. Louis, 12 miles inland from the left bank of the Missouri River, and 25 miles above St. Charles on the road to Marthasville. We found a flourishing settlement in an unmoored area, founded eight years ago by two young Hanoverians and populated especially by Lutherans from the two parishes of Melle and Buer in the Principality of Osnabrück. The congregation, presently consisting of 60 families, had purchased a suitable plot of land with houses and 40 acres of land in the middle of their settlement for 300 dollars as church property. A new two-story, finely crafted log house 20 feet deep and 30 feet long, with a wide portico, was furnished for the church, school and pastor's residence. On the lower floor, which is divided into 2 rooms, one room serves for the school, the other for the pastor's apartment. The upper floor, a spacious hall with a simple pulpit and benches, is intended for church meetings. There are two spacious outbuildings near the house. Two fields are also cultivated and planted. Nearby is a fenced-in graveyard. It was lovely to see how on Saturday the members of the congregation were unanimously busy working on the common church property; some dug a well, others drove stones, others built the house.

On Trinity Sunday was the ordination ceremony. The service began at 10 o'clock in the morning. The first part of the service was related to the feast of the Holy Trinity. Pastor Schieferdecker preached on the Gospel and dealt with the subject: "The faith of Christians is faith in the Triune God." After the sermon, some verses of an ordination song from the Osnabrück Hymnal were sung, and then I gave a speech on 2 Cor. 2:17: "We are not, as are some many, who falsify the word of God; but as of God, before God, we speak in Christ;" and on the basis of this text presented: "The right preacher of the word of God." After this speech, the curriculum vitae of the new pastor was read.

The ordination took place according to the form of the Löhle Agenda, with commitment to all symbolic books of the Evangelical Lutheran Church; then the Holy Communion was enjoyed by Pastors Fick and Schieferdecker. The congregation was dismissed with the blessing!

It was a large gathering of we

There were at least 200 souls who listened, sang and prayed very devoutly and with unmistakable emotion. Just during the ordination ceremony, a thunderstorm broke out with heavy thunder and a lot of rain. A beautiful image of the Law and Gospel, which we confidently hope will also be preached powerfully by this newly ordained, zealous servant and fighter of Jesus Christ. May the Lord give power to the thunder of His law and let it always be followed by a mild rain of the Gospel, so that the congregation may become fruitful in the fruits of the Spirit for eternal life! May the faithful God bless and protect this congregation and its preacher, so that Zion may continue to receive good news from them.

Friedrich Bünge.

### **The doctrine of the first church of the Holy Communion. Holy Communion.**

**A contribution to exposing Methodist falsification of history.**

The fanatical Methodists still cannot rest from blaspheming the pure doctrine of Holy Communion. They still cannot rest from blaspheming the pure doctrine of Holy Communion. Even more recently, they have again printed a lengthy discourse on the correct interpretation of the words of our highly praised Lord and Savior Jesus Christ, which he used at the institution of his holy sacrament. We do not feel urged to do so. We do not feel urged to respond to it with a single word. Every sensible person sees, without needing the proof of another, that it is just empty talk by which the poor Methodists want to shroud in fog the Lutherans captured by them, who still have a conscience for the word of the almighty and true Son of God, so that they should no longer see it. They will not succeed. The word of Jesus Christ has a divine power to bind consciences and to disperse all the mists with which they want to cover it.

In the "Apologist" of the 28th of last month, however, a Methodist writes something which we cannot leave entirely unanswered, since it contains a historical falsification, and not everyone is able to see whether it is a falsification or not. A Methodist writes there:

"The first Christian churches may have taught Christ's spiritual presence, but never His bodily presence.... In 1529, during his disputation with Zwingli in Marburg, Luther could not name a single church father of the first centuries who was favorable to his opinion of the Holy Communion. The first century did not name a single church father who was favorable to his opinion of the Holy Communion, whereas his opponents did not accept the Holy Scriptures. The first century, however, his opponents had the Holy Scriptures and the most respected of the Fathers on their side.

That the Methodists neither know what the first church taught about the Holy Communion nor what Luther and his comrades said and did at the Marburg Colloquium is self-evident. It goes without saying that the Methodists do not know what the first church taught about Holy Communion, nor what Luther and his comrades said and did at the Marburg Colloquium.

It is a matter of conscience for them to have unstudied preachers; but that they should be so bold, in spite of their admitted ignorance, as to assert that the first ecclesiastical writers are patrons of their godless enthusiasm and their rejection of the clear words of Christ, is unforgivable.

Those words contain two historical falsifications. First, it is untrue that the early churches taught only the spiritual, but not the bodily presence of Christ in Holy Communion. The first is that it is untrue that the early churches taught only the spiritual but not the bodily presence of Christ in Holy Communion. Unfortunately, we must confess here to our own shame that when we were awakened by God's grace 17 years ago as *studiosus theologiae* in Leipzig, we first tried to persuade ourselves out of pride of reason that Christ's words: "This is my body" 2c. could not possibly be taken as they read. Christ certainly wanted to express something different than what these simple words really say. For probably a year we refused to submit our reason to the words of the one who does not lie. But we often thought to ourselves: if it should turn out that the first church had already understood Christ's words as they read, then it would surely be dangerous to depart from them, indeed beyond doubt that the literal meaning was the right one. What happened? God, who is patient with weakness, sent us the letters of the apostolic fathers at that time. We read them with great interest and in God's hand they became the means to heal us from our "reformed" unbelief. Later, however, it became apparent to us how sacrilegiously we had acted; for is it not sacrilegious not to want to believe God's clear Word until men bear witness to it? Would it not also have been possible for the writers of the first Christian era to have allowed themselves to be led away from God's word?

Perhaps it is not unpleasant for some to read some testimonies of the first ecclesiastical writers about the bodily presence of Christ in Holy Communion. We have collected testimonies from all centuries, which we will perhaps share in full later. For this time we leave only some from the first time.

The testimony that came to us gloriously, when we were still swayed by the wind of human thoughts, we found in the letter of Ignatius. He was the bishop of Antioch in Syria. He himself says in his letter to the church of Smyrna that he "saw the Lord himself in the flesh after his resurrection." Chrysostom tells of him that he was on intimate terms with the apostles, especially with John. His motto was, "My love is crucified." When the emperor Trajan once came to Antioch and Ignatius freely confessed before him that he was crucified, the emperor condemned him, brought to Rome and there, to the amusement of the Roman people, to be put to death.

and to be torn apart by them. Immediately Ignatius was put in chains and led away to Rome, where he then endured martyrdom with great joy in the year 115. On his last journey to Rome Ignatius wrote several letters, which we still have. In them, the dear martyr warns the congregation against the seduction of the false teachers, who were already numerous at that time, and exhorts them to constancy. Among other things, in his letters to the congregation of Smyrna, he warns the congregation against the heretical Docetes, who taught that Christ had only an illusory body and who therefore naturally despised Holy Communion. This was therefore also a reason for Ignatius to speak out about the Holy Communion. However, he writes the following in the mentioned letter (c. 7.): "They" (the heretical Docetics) "abstain from the enjoyment of Holy Communion and from prayer. They abstain from partaking of Holy Communion and from prayer, because they do not confess that Holy Communion is the body of our Savior. They do not confess that Holy Communion is the body of our Savior Jesus Christ, who suffered for our sins and whom the Father, according to His goodness, raised from the dead. Those who contradict this divine gift perish in the midst of their quarrels, but it would be more useful for them to practice love, so that they may rise again. Therefore, it is right to abstain from them, and to remember them neither in public nor in special conversation, but to pay attention to the prophets, especially to the Gospel" 2c. The same Ignatius writes in his letter to the Philadelphians (e. 4.): "Take care that you use One Supper. For it is One Flesh of our Lord JEsu Christ, and One Cup in union with His Blood." Do the Methodists want any more testimony that in the first centuries of the Christian era, orthodox Christians believed and accepted no other doctrine than the Lutheran doctrine of Holy Communion? Did they believe and confess any other doctrine than the Lutheran doctrine of Holy Communion? Some more will follow in the next number.

(Conclusion follows.)

**Amas de Bourg.**

It is well known that the Roman See once tried, not without success, to make the kings of Erve its vassals, and these its vassals its executioners, and that they succeeded most in the latter, especially with

the kings of France and Spain. It is certainly good, in our time, when the "tender mother" does not burn her erring children, but calls and entices them with tender and gentle words, to be continually reminded of the blood debts of the Roman church, for which she has still not repented. In such remembrance serve the following story.

At a *lâb äo guskioö* (solemn royal session) held on June 15, 1559 by Henry II, King of France, the parliamentary councilor Amas de Bourg had boldly and freely defended the cause of the terribly persecuted Protestants. The king, furiously enraged by this, had him and four other councilors who were of his mind arrested. Together with his fellow sufferers, he seized all legal means of defense, but he concealed his attitude so little that in a public confession of faith, he admitted unabashedly that he was an enemy of the papacy, which was based only on the statutes of men, and that he recognized only the Holy Scriptures as the basis of his faith.

He was the source of truth and the guideline of life. In the case of such a confession, of course, it was said: "What further testimony do we need, he is guilty of death. So he was sentenced to be hanged and his dead body to be burned. On receiving his sentence, he made a speech to his judges that moved everyone and moved many to tears. - I thank God," he said, "that he has granted me the grace to die for him, and I regret and forgive you because you have allowed yourselves to be deceived by the confusing messenger of hell, the deadly enemy of truth, by lies. How? Fear should seize us and shake us? Should we not rather be bold, even insurmountable, since we know that only men are against us, but God is for us. Our Father in heaven, you help us and give us light to recognize the truth, strength to confess it. Open, O Lord, the eyes of your adversaries, so that they may realize that to please you is to dislike them, to obey them is to resist them. Are you weeping? Do not weep over us, weep over yourselves, since you hear the voice of the punishing spirit without following it. - We, the judged, rejoice in the judgment and exult in the flames you kindle. Whatever snares may be laid for us, whatever evil may be inflicted upon us, nothing can separate us from our Lord and Master, Jesus Christ. We know that we are destined for the slaughter, like the lamb of God. But they kill us, they crush us! Those who have died in the Lord will rise again and live. Should I be afraid? I am a Christian, yes I am a Christian, dying I will shout aloud the glory of my Lord Jesus. Come then, executioner, seize me and lead me to death."

He went steadfastly to meet it. He turned once more to the people and the words he spoke on the platform resounded far and wide, then he uncovered his head and when he was pulled up, he exclaimed: O my God, forsake me not, lest I forsake thee. He died eight and thirty years old, regretted by many, known throughout Paris, indeed throughout France, as one of the noblest men.

#### **Prayer zeal of a preacher.**

It is said of Bugenhagen, Luther's confessor, that in former years it often happened to him that before preaching he forgot the hour of the sermon itself in prayer before God, and that on such an occasion he once entered the pulpit with the words, "Do not be surprised, dear friends, I have been delayed by God, with whom I have fallen into a long conversation of the church, the university, the city (Wittenberg), and all Christendom."

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**Conversation Meier Lutheran about church constitution.**

## I.

It was in the first days of May of this year; the primeval forests and prairies were dressed in their first tender green and the sky was resplendent in dark blue, when a steamboat sailed down one of those beautiful rivers which adorn the West of America. Among other travelers, it carried a deputy who had attended the first meetings of the German Lutheran Synod of Missouri, Ohio and other states in Chicago and was now hurrying home, but first wanted to visit his friend Erich. Not long after, a friendly settlement appeared on the left bank, which German diligence had founded in a short time. The helmsman's bell sounded, the wheels fell silent, and the ship drifted slowly toward land. The planks were laid out and several went to shore, among them our deputy, who was walking toward a house that lay on a hill.

Now God greet you, my Siegfried, his friend welcomed him and both celebrated the hour of reunion, which belongs to the most beautiful in this life.

Where are you from, dear?" Erich asked, as they sat together under the summer hall of the rural cottage.

Siegfried. From our Synod, which held its first session in Chicago.

Erich. From a synod?! Erich asked in amazement.

S. Yes, why not?

E. I would never have thought that of you.

S. What then is a synod Uebels?

E. What other than a German Consistory?

S. Certainly not.

E. Woe is me that I have to experience that my friend helps to deprive our Lutheran congregations of their precious rights and freedoms.

S. Erich.

E. How will Christ's enemies, how will the antipopes scoff when they learn this. They are already mocking the synodal bag,

The parishes would be put into it and the priests would open it only at times to let them see.

S. Laß -

E. Don't you remember the beautiful time, my brother, when we were delivered from the German pressure and here in our new fatherland, by God's grace, came to the knowledge of the church and true ecclesiastical freedom? We read God's Word with each other daily and found in it a fellowship so warm, so fraternal and free, as we had not imagined, only longed for in the depths of our hearts. How blessed we were then! As poor as our present home seemed to us at first in science, art and spirituality, now it seemed rich to us, for we saw its mountains, primeval forests and prairies shining in the light of freedom, and a holy zeal filled our breast to build here on the free church of the Lord. At that time you sang full of joy about the sweetness of free, brotherly fellowship:

There is neither priest nor layman And no priesthood, No! Brothers only and free, And only of love Volume 2c.

and now-I must tell you frankly, woe is me, you are working into the hands of the priests again.

S. So I thank God in heaven that he led me to you, so that we can talk in detail about ecclesiastical constitution. I only ask you to remain so open, to express all your concerns freely, and I have no doubt that we will come to an understanding and agreement. As in the past, I will continue to fight for the freedom of the church, and if necessary, I will die, so help me God. You called our synod a German consistory?

E. That is why I hate both of them, because they are tyrants. German consistories take away the right of the congregations to choose and appoint their own preachers and to govern themselves. On the other hand, they often bring them obvious unbelievers, rationalists and other false teachers as preachers, and armed with secular power, they at the same time forbid them to depose such godless priests. German consistories have deprived our people of the old, beautiful, core Lutheran hymns, by

They watered them down with rationalistic nonsense, and introduced false-believing catechisms, textbooks and agendas. How contemptuously they treat orthodox preachers and congregations! I even know of a consistory that had the principle, whenever a congregation asked someone to be its preacher,

to regularly refuse this request, so that no one would get the idea that the congregation had a right to appoint its own preacher. Enemies of Christ, blasphemers of His Holy Gospel, the Consistory left in their offices, and when they were finally sued for their disgracefulness, they were justified. In short, our Lutheran congregations in Germany have only the right to obey and pay. And I, as a Lutheran, should not hate such abominations to the death?

S. It is true that "some of the present-day consistories of Germany are like this, but they were not always like this and not all of them are now.

E. Did God, through Luther's ministry, deliver us from the tyranny of the pope in order to sell us under the tyranny of secular consistories? Christ has called us to freedom.

S. As painfully as I acknowledge with you the evils of our church in Germany, it is still an abomination to me when some Germans, as they tread on American soil, fall upon our old fatherland with venomous blasphemies and leave nothing good in it.

E. However, this is shameful. Because what good we have here, we have from God and from Germany.

S. You know how faithfully and gloriously our fellow believers in Germany are taking care of the abandoned Lutherans in America.

E. God bless them for it!

S. Therefore, when we expose the ecclesiastical damage of Germany, let us do so with that love which feels the pain of our brethren who suffer from it as intimately as if it were our own. The Lutheran Church of America and Germany is only one, for the Body of the Lord is only one in the whole world, and if one member suffers, the others suffer with it.

E. May God heal them! As intimately as we may feel the bondage of the churches in Germany



we do not do it alone. There are many devout Christians over there who implore the Lord without ceasing to deliver his captive people, and God answers prayer.

-But say, how was it possible that the consistories arose?

S. You know how clearly and powerfully our confessional writings and Luther, e.g. in the writing: "That a Christian assembly or congregation has the right and power to judge all doctrine and to appoint, install and dismiss teachers;" furthermore in a "Letter on how to elect and appoint church ministers to the council and congregation of the city of Prague,"-preach the freedom of the church on the basis of the Word of God.

E. And yet that freedom was lost.

At the time of the Reformation, the communities lacked too much of the necessary Christian knowledge to be able to govern themselves in all places.

E. This is where the papist clerics had taken it, of course.

S. It was the godly princes and pious authorities of that time, who guided the affairs of the congregations out of love, who trustingly left their rights to the consistories, especially since these consisted, in addition to the spiritual, also of such secular assessors who shared the faith of the church and sought the best of it from the heart.

E. So the Consistorial Constitution was quite appropriate to the needs of the time?

S. Certainly. It has been an instrument of the Lord's hand, whereby he has blessed his people. But the congregations did not keep watch, therefore the power of the church came with time more and more into the hands of the secular authorities, even if individual Lutherans protested extremely seriously against the fact that Christ had not rescued his own from papal slavery in order to make them servants of the *politici* (the secular authorities). \*)

E. That sounds wonderful! Oh, that they had all fathered like that!

S. Then the church would have remained free. But since they did not, canon law finally even established the atrocious doctrine that the princes were the "supreme bishops" of the church.

E. No, it is not possible after all. With the same right, pope and bishop call themselves bridegroom of the church.

S. Thus, the "royal, grand ducal, ducal consistories" now govern the Lutheran Church of Germany in the name of the princes.

E. So the kings have taken the dominion and the honor from Christ and arrogated it to themselves.

S. You have certainly heard of Sr. Majesty, the King of Bavaria, his life is known; he is a Papist and as such the supreme bishop of the Lutheran Church in his country. His Lutheran pastors are also literally called "Royal Pastors!"

\*) Guericke, Church History II, 343.

E. Duschtest.

S. It is, unfortunately, the bitterest truth. But this is not the only example. It is even worse in Prussia. There the previous king ruled the church in his own person, wrote his own articles of faith and even founded his own church, the Evangelical Church, by uniting the Lutheran and Reformed churches as the highest bishop.

E. Isn't it the same thing here, "united, and called Reformirt-Lutheran and Lutheran-Reformirt?"

It is the same mixture that comes from the misconception that it does not matter what we receive in Holy Communion. This indifference is the supreme article of faith on which the union is based. This indifference is the supreme article of faith on which the union is based, the very foundation.

E. But it does not seem to me to be permanent. Did the Prussian Lutherans understand this profound teaching of their king?

S. He tried, through his spiritual and secular soldiers, to explain it to them, but in vain.

E. What do you mean?z

S. Well, first his spiritual subjects, i.e. his high royal consistorial councils, professors and pastors had to prove the article of faith of the union to the Lutherans, and when they still did not accept it, he sent them his royal soldiers.

E. And these preached neatly from the Union?

S. Yes, with bayonets. The king's ecclesiastical soldiers had claimed that brotherly love was actually the inner reason for the union, and the secular soldiers now had to show this outwardly, too, by forcibly introducing the king's agenda and imposing dungeons, fines and quartering on those who resisted.

E. Similarly, the Roman Pontiff used to prove to our fathers his self-made articles of faith.

S. It is also apparently caesareopapie, i.e. secular papism.

E. What did our fellow believers in Prussia do in response?

S. Many tolerated as martyrs and prote-

structed than men.

E. And what did the Prussian Pabst King answer to that?

S. As 'supreme bishop' he let the Lutherans take away their churches. His whole papal-royal church cried out against the wicked Lutherans that they did not want to burn incense to his image and enjoy his supper. Unspeakable sorrow, grief and distress of conscience came upon them; they emigrated by the thousands and sought in North America and South Australia the freedom of conscience which their fatherland denied them.

E. Now it stands probably better there?

S. The present Prussian king has stamped the Lutheran Church as a sect, making it has as much freedom as the Jews.

E. Has it come to this with the church

which in the course of the centuries has received the name 'Lutheran', but which according to its confession is one with the one holy Christian church? Has it come to this with their children that they must now flee to the mountains? For the abomination stands again in the holy place. God had driven him out through Luther, but the kings with their servants have brought him in again. Yes, the end is near, the last times are here, the last, the hardest fight is on. The kings were nurses and the princes would be nurses of the church, but what are they now? Robbers and tyrants who have robbed your Lord of his honor, his church of its royal crown, its right and its freedom. She must now serve, the noble queen, those who should serve her, for the scepter of the wicked reigns over her; her adornment and her joy are gone, abandoned, cast out and driven away, she wails day and night in mourning, and there is no one to guide her, and her enemy is very prominent. O Lord JESUS CHRIST, our only heavenly King, our only Supreme Shepherd and Bishop of our souls, behold, your only King is the Lord of our souls.

n vineyard! The wild swine have rooted it up, and the wild beasts have destroyed it. Behold your church in the east, it languishes in Babylonian captivity.

S. Be confident, Erich, it is founded on the holy mountains.

E. The Roman papacy, an infernal monster with lying powers, rises again from its abyss and stretches its bloodthirsty claws over Europe and America, while many blinded people lust after its boorish beauty. The Greek Catholic pabst emperor of Russia persecutes the church with slavish despotism; German pabst kings have bound it with the bonds of worldly power; heresy, unbelief and loose philosophy are taking over in the world: truly Gog and Magog already surround the beloved city. Oh, I see nothing but night.

S. And I see nothing but sunshine. Did not Christ have to enter his glory through suffering?

E. It is true, that is why the church had to win only through martyrdom, that is why it has to fight for its freedom and its right through martyrdom now, too.

S. So it must go, we must go through much tribulation into the kingdom of God. There must be suffering, but also victory, because our faith is the victory that has overcome the world.

E. This is the old rule.

S. And in addition take the old, everlasting promise: The Lord said to my Lord: Sit at my right hand, until I put your enemies at your feet. The LORD will send the scepter of thy kingdom out of Zion. Rule among your enemies. The LORD at thy right hand shall smite the kings in the time of his wrath.

E. Scripture must be fulfilled, even in our days.

S. Let us take comfort in this, Erich, let us never forget the land of our fathers, for God's grace and blessing have given us the right, true ecclesiastical freedom here. God also deliver our brothers from the tyrant's yoke.

E. Yes, let us pray, hope and wait until our last breath.

The sun sank in the clear western sky, the endless prairies filled with white mist, while the stream at the foot of the hill flowed darker in the shade of the tall virgin forests that ringed its banks. Deep silence reigned, silently the two friends sat hand in hand and looked at the star of the day, how it took leave of them for the last time with its crude rays friendly greeting.

Let's go, Siegfried, said Erich, standing up, night has fallen over our conversations, the dew is already falling and the cold wind is blowing.

(To be continued.)

(Submitted.)

### **"The Protestant Church conceived as a convert, i.e. on the way to the Catholic Church."**

Under this heading, the "Wahrheitsfreund," Jahrg. No. 31. p. 242 the following:

"This topic, which sounds paradoxical to many, even ridiculous to many, I will only illuminate in passing; for to go into detail is forbidden by existing conditions and institutions. But I will be brief, clear and true:

I. When does one convert? As soon as one has lost positive hold in matters of religion and has retained the desire for it. All synods of the Protestant church, all attempts by individuals and the masses to constitute a church prove the first and second propositions. Thus, the Protestant church is a convert.

II. But does it not stray more than ever from the center of the Catholic Church to all points of the periphery in the promotion of so-called German Catholicism, the establishment of free congregations, the rejection of every dogma? So it seems. But when does the lost son return to the Father? After he has tried the utmost. So-

III. If the Protestants want to remain Protestants, I ask: against what do they protest? Against the Catholic Church? Impossible, and not seriously, for who will protest against something he does not know? Neither the masses nor even their scholars know the Catholic Church. Who can trust them with the nonsense of protesting against an unknown X? They do not protest against the church, they want to build one, and not against the Catholic one either, because who will not want his church to be Catholic? "We protest

they say, only against human authority in matters of faith." We are agreed, brethren; we Catholics also believe only in a divine authority; but can it not, must it not be humanly mediated, in order to know what and where it is? You dear, protestant brothers obviously protest against yourselves; or show me another object against which your protest is directed. This is impossible, neither according to logical laws, nor according to the needs of the heart. So

IV. Without antecedent propositions there is no conclusion, without conclusion no thinking, without thinking no existence. If you Protestants, then, want a philosophical existence, I must tell you that not two of you may agree on a third thing, for this third thing would be authority, i.e., annihilation of protesting, so you could not found a church believing in thought, because this presupposes a consensus in a higher thing to be recognized by a number. Either submission to a higher object; the former is catholic, the latter is self-deification, the first step to self-destruction. No rational person wants the latter. So

But aren't there millions of Protestants, good people, who are not aware of this and who are afraid of the Catholic Church, as if of the horror of their childhood? But behold, these have positive faith and are otherwise in unconscionable error, i.e. they are, without knowing it - Catholics.

V. What is the result of Prussia? On the restriction of certain otherwise quite differently regarded aspirations. Bright and shining, even completely catholic is the great word of its monarch:

"The evangelical church must be helped to regain the rights it has lost; this can only be done on the ancient foundation laid by Christ."

This very word is not to be interpreted and twisted, but only a joyful Amen is to be added to it" (N. Sion.).

So far has it come with the Protestant church that the Roman church, boasting of its triumph in advance, proclaims that it is a convert, on the way to the Catholic church. These are the unfortunate

consequences of the deception of reducing the essence of the holy Christian Church and the congregation of Jesus Christ into an outward association and visible communion; \*) for if one remains with this

As is well known, the Roman Church understands nothing else by the so-called Church than a group of teachers and listeners, baptized in the name of the Triune God, who unanimously confess the entire teachings of Christ and his apostles and enjoy the right administration of the sacraments. According to this concept, the One Holy General Apostolic Church, invisibly scattered over the whole face of the earth, is degraded to an external, visible church association (*externa societas ecclesiastica*, society). If now also Protestant teachers want to show a general visible church, the

If the Roman church is right in its conception, its statement is true. If the Protestant church, as a visible one, takes the place of the invisible one and confronts the Roman church, then it is done for, then the mouth of the Antichrist is wide open to devour it, and it is itself a kindred spirit of the Roman church and mixed with papist leaven. Then the Roman church is superior to it in everything; it is, in conclusion, the only, blessed, true, visible church, from whose bosom the other church has torn itself, in order to dissolve into sects; and good to those who find their way out of these again to the right mother! I say, if the essence of the holy Christian church is to be put into a visible community: then the counterpart with its canons and decrees is indeed the church of the living God, and when the latter ceases, this too is finished, it is over and done with; then the visible multitude has been promised the Holy Spirit, the episcopate its infallible interpreter, the Holy Spirit is bound to time, place and site, and the Roman church, according to medieval history, can only rightly arrogate to itself this privilege. Thank God that it is not so! To God be eternal thanks and praise, that outward assertion before the world in His kingdom is less than nothing, that He has hidden the truth of the gospel from the wise and prudent (who are in regard to it), and revealed it to the underage! Eternal thanks be to God that His kingdom does not come with outward gestures, nor will it be said: See here or there it is - that, as the head cannot be seen, necessarily also the body of this head is and remains invisible, the fullness of the immeasurable love of him who is all in all.

If the Roman Catholics can accept the promise of Christ or, which is the same thing, appropriate the promise of Christ to a visible particular church, is this not in fact a step backward toward Pabstism? And have not the opponents of the pious Dr. Spener and his disciples already worked on this, although the Romans, out of great wisdom, attribute more anti-Catholicism to them than to the Pietists? In answering the highly important question, "Who determines the doctrine?" is not Romanism, like rationalism, be it the common or speculative Hegelian, based on one and the same principle? And in not the great whore, the mother of all abominations on earth (Revelation St. John c. 17.), because of her dazzling appearance, as if she were the bride of the Lord, the wife of the King's Son, the most dangerous enemy of the elect? The man of sin usually appeals to Timothy II, 2, 20 to gloss over his apostasy and his strong error. II, 2, 20. cf. Matth. 13, 47 fg. In addition, great interpreters, such as Chrysostom and Theophylactus, understand the world by the great multitude (according to Matth. 13, 38.), so it also follows from the other correct explanation from these passages that all those who use Christian baptism belong to the outer community of the church, in addition to the orthodox, hypocrites, heretics, separatists, groups and sects, all of which are truly not the church itself, as Cyprian, Ambrose, Augustin 2c. in agreement with our symbolic books (cf. <sup>^</sup>.poloA. confkss. äuxust. ecl. Leekenber\$. p. 143 §279. 2c.) and truly great theologians. One sees Jo. Gerhardi in Dimotk. II. o. I>oco. XXIII, o. 6. and hold against it the famous Bishop of Meaux, Lossuet, coll. c. lo. 6leuü. cke ecd. As the latter writes about this point, older and newer Protestants also approach it in a not dissimilar way, soon more hyperorthodox, soon more heterodox.

The rock on which we are built is the rock of stumbling and the rock of trouble, the rock that was rejected by the builders, the bishops and their conciliates. The rock on which we are built, the stone of offence and the rock of trouble, the stone that the builders, the bishops and their councils, have rejected, the chosen cornerstone that is precious to believers, remains Jesus Christ alone, even though we do not see him, but on whose heavenly word the individual faith places its confidence and founds its hope.

Everything depends on it in the dispute against the Roman church: Can we be and become divinely and infallibly certain of the holy teachings of the prophets and apostles, so that we could also seal them with our blood, without needing an authority mediated by men and their creeds? Can we believe and on this faith dare everything, gift and blood, body and life, by receiving testimony from God Himself, like the dear ancients (Hebr. (Heb. c. 11), without the need of a visible institution, whose impressive assurances should have more weight and prestige for us than the testimony of the divine Spirit Himself in His word to our spirit, which is greater than our heart and all men's words, the testimony that God has given us eternal life and that such life is in His Son, and whoever does not believe this testimony makes God a liar? (John Ep. I, c. 5.)

However, there is no other alternative for the wise according to the flesh and the strong of this world, if they do not reach the simplicity of faith and divine choice of graces in the spirit and they are really thinkers, as the writer in the Truth Friend also seems to remark, than either to become theoretical God-deniers, idealists, autodeists, pantheists, or to take their reason captive under church authority; wherefore not seldom conversions of the most eminent men of their time (for we do not want to count the little spirits here) happen, and the Roman church also defies and speaks as surely as Rev. 18, 7. is written in advance: I sit and go a queen, and shall not be a widow, and sorrow shall I not see. People of deeply penetrating philosophical acuteness and power of speculation cannot possibly be satisfied with the ordinary grounds of proof for the truth of natural and revealed religion, as the so-called supernatural Protestantism (I do not mean that of the reformers who awakened their sleeping century and those who follow in their footsteps) is satisfied with its learned, often very condemnatory, and all noble disparaging and suspecting slovenliness. Everything based on rational *raisonnement*, on the appropriate interpretation of language and on history is an inevitable support of Pabstism. Man wants to see what he is supposed to believe, and this desire leads him to the

Perdition. God is and remains incomprehensible to us, His existence and His work inexplicable, like our own existence itself. What comes before our souls as faith does not borrow its own convincing power from theoretical knowledge, not from imaginary research and official gifts, or arrogance of wisdom and choice of worship, which only leads to scornful pedantry, bigotry, looking at the visible and withered prejudices. If knowledge were the guide to faith, why is it older and more alive through the fresh breath of the spirit than any system?) Neither the certainty of a revelation that has happened, nor the way in which we have to understand it, can be demonstrated by human proofs; they cannot come to evidence. Every concept of the finite mind that wants to think God and divine things sinks powerlessly back into nothingness; no human power is able to grasp and take hold of Him by itself; He is unreachable in His height and in the sanctuary. If you, O man, feel this greatness and glory, your spirit will be full of wonder and silence, why would you want to condition the unconditional and make possible the impossible and thereby destroy the infinite for yourself, destroy all religion for yourself with it, or (mediating the immediate) as a groundless support of your inconsistent lazy reason, because the powerful urges of your heart all point to a lost highest, take human tradition and authorities to help you to find the God, Whose existence you cannot deny without denying your own, by virtue of whose powerfully effective presence you cannot feel yourself without also feeling Him,- and therefore, not rather putting both being as unproven, but decidedly true, in front, let yourself be guided by inexpressible grace hands, so that after divine preconcealment the illumination of the knowledge of the clarity of God in the face of JESUS CHRIST arises in you? (Acts 17, 22. fg. Cor. II. 4, 6.) The desire of self cleverness, which out of unbelief has brought sin into the world and makes itself its own God, moves man, instead of becoming certain directly in the spirit through childlike trust in the Word, to seek his salvation in naked human powers and abilities; the voice of his innermost natural consciousness (Rom. 2, 14. fg. I, 32. 19. fg.), he does not want to deny or leave the ground of the visible, tangible conviction is to replace the certainty of faith from above, which is only at home in the invisible; theoretically he wants to find salvation by proofs *a priori* or a

*posteriori* (i.e. from metaphysics or from history and tradition), practically with invented works of self-sanctification or a

\*) Augustine: *Fides praecedit intellectum*, Faith precedes knowledge.

The man's faith is destroyed when these crumbling pillars collapse through the closed course of a demonstration based on the pure principles of thought. It falls.

What reason does not build, no reason can ever destroy; if human science neither knows nor gives faith, how could it overthrow and destroy it? The faith in something higher and more sublime than man himself originates in a completely different field than that of human reasoning. The completed result of a logical speculation is in terrible contradiction with the mysterious original language of our consciousness. This is the point of connection to which the revelation of God's merciful love closes, where man needs this connection, by the voice of conscience, by law and gospel, without which it is impossible to raise man outside himself and his narrow circle; the system returns to its self and describes only its own circle, begins with man's I and closes with the same, and man is his God and the God of the world is man. (The chain from transcendental to absolute idealism i.e. completed pantheism, or from the self-confident Kant and Fichte to Schelling and Hegel).

Revelation can only speak to faith in the full meaning of the word, it can only say: It is faith! Through, for and with it, the faith in it is always also given in the assignment, the God-power of it, which precedes man; only the ability for it, i.e. neediness, is in man. If revelation draws its proofs from human reason, work, feeling, testimony, authority, it is no longer a divine revelation, has no generally necessary character-and this becomes the basic sin of all erroneous philosophy, as it mixes itself into the entire sectarian system, deifying itself, the creature, placing itself in the temple of God as a god, the principle of the god of this world in antichristianity. Faith is a gift of the Holy Spirit, a supplement of the true, universal church, more or less weak or strong in man. It is the grasping of the invisible, the unbreakable foundation of all that is to come, therefore the congregation of believers is a pillar and foundation of truth; for what is visible is temporal, accidental, appearance, but what is invisible is eternally, truly valid. Only faith leads safely and securely through the cliffs of papism, of so-called Protestantism with all its excesses, of atheism, to the glorious goal; it is the faith of Paul, Athanasius, Augustin, Luther and their spiritual children.

Great unspeakable profit lies in

the word of faith for him who can grasp it with firmness and find in it the rest of his soul. In it his most blessed hopes and holiest desires are united, and the deep longing of a heart for a firm footing in those religious turmoils is satisfied; the alienated child has heard the voice of his misunderstood Creator and has found his way out of the ominous, so different labyrinths of unbelief (or superstition); even the frightening grave becomes for him only the passage into a better and perfect existence. Happy is the man who has the light of life and does not let any doubts make him waver or take away his lasting certainty! He has come to the Jerusalem that is threatening, that is the free one, who is the mother of us all, not to the handmaid, who is according to the flesh and of this time and born into bondage, - to the congregation of the firstborn, who are written in heaven, to the blood of the eternal testament, to the multitude of many thousand angels and perfected righteous.

So what is the gloating victory and gloating of the Roman church over the so-called Protestant church old to us! All the above mentioned punctures of their diabolic gift of divination now and never hit the church, to which Christ said, the gates of hell shall not overpower it, and: Behold, I am with you always, even to the end of the world. This church ascribes its existence to the serpent, because the firm foundation of God exists, and has this seal: The Lord knows those who are His, and: Let him who is called by the name of Christ depart from unrighteousness. According to Ephes. 4, 13. as a spiritual body, a leaven of mankind, it passes through different ages and stages of development through the contrasts of the impure elements of the world, which are still unavoidably connected with it here; but it does not need any human proof where its divine authority is to be found, after it was once with and by the apostles of the Lord as His immediate messengers and in the A. T. with and from the prophets she had received the holy scriptures; she was Lutheran long before Luther; the seed from which she is born gives itself to her at the same time of its own accord and without any other mediation than that through mere instruments and organs, (as the word continually living in the hearts of the faithful and known in the symbols,) as she alone is fully ordered by God at the loss of eternal blessedness (Rev. 22, 18. Compare with Luc. 10, 16.), as divine and sufficient in matters of faith and conscience. Two of us, however, agree on a hurried third thing together, but not on historical faith, which only gives probability, or even on *pricsterauctorität*, but in conscious unity with the church *catexochen on the* by her handed down and through her reproduced, but written, to the faith (and only to the faith alone) clear

We have the positive faith without being Roman Catholics, i.e. we have recognized ourselves that this is Christ, the Savior of the world. (Cor. I, 2, 12. fg.) We have positive faith without being Catholics (in the Roman sense), i.e. we have recognized ourselves that this is Christ, the Savior of the world, our righteousness, and His words powers of the world to come, and do not let ourselves be caught again in a hierarchical yoke of men; which is why we cannot say Amen to the well-meant, but from the delusion and phantasy of a visible apostolic church \*) originated sentence of the royal chief shepherd.

So much for the warning of the "truth friend" etc. not to rejoice prematurely before all days are evening. Perhaps God will once again send a leader to the church of these times, before whose mighty divine fiery zeal every adversary would again pause. This requires a freedom and security of spirit in God, which you unfortunately do not find so often in the church. There are few men who are a match for the giant power of the enemy; and even if they would be so according to the excellence of naturally high gifts, they still fear the disfavor of the world and its greatness more than their king's wrath and therefore remain childish Christians. It is a hustle and bustle on the scene of today's peoples, the caricatures of the holiest, the ideals of spiritual freaks are presented as transfigurations of humanity in common bond, above all is the magnificent intimacy of the German spirit, which the Reformation carried in its bosom and nourished in its faith-rich bosom, and which from monuments of art, full of the most sublime and profound charm, speaks admonishingly to the degenerate sons, beaten into the ignominious bonds of breadwinning, is the highest of all knowledge.

\*) A visible common church of God can only be called figurative or inauthentic (per *synecdochen*), insofar as true believers are among them, (which is recognized from the fact that the seed which begets it, the living Word of God, is present in it,) according to which, as the true members, which are opposed to the dead and decaying ones, the whole church is named. The church according to this concept of accidental appearance (*ratione externae* kormse, not *per essentiam* or essence, but *per accidens*) admits of distinctions, however, into true and false (particular church), i.e. the city of God in the unreal sense with its thousand gaps, through which it can completely perish, and the devil's synagogue, Satan's school, (church only called, because of the believers still hidden under it,) - in flourishing and more corrupt, without the One Church ever ceasing to be, as it cannot fall from the faith. But to her, the Bride of the Lord, the Queen, who does not rise with lying powers, but seems to be the rejected barren woman, because she is of the Crucified, the Fountain of the Beatific Water, the Hearth of the inextinguishable, pure and purifying Fire, is given an open door and no one can shut it; she reigns in the midst of her enemies. The monarchs of the earth cannot help her to any right, but they shall come and worship at her feet and recognize that God's Son has loved her, the virgin. (Cf. Cor. I, 3, 21fgg. Iesaias c. 60, 54.)

Theology should go begging to materialistic hucksters and utilitarians. Theology shall go begging to materialistic hucksters and utilitarians, England's practical-melancholic activity, like the French's sham and frivolity, shall serve as a model for it, the church in the state and the state in the church begin to

proclaim a kingdom from this world - the Lord from heaven, the true King and Bishop of our souls, will himself look into it and thus confess His Church, which is eternal and will remain until the last day, so that He will ward off the unspeakable misery and more than pagan insanities, through which so many fall into the hellish abyss. Amen, yes, he will provide help, because it will be full of the wicked everywhere, where such people have the upper hand among the people!

**From the certainty of the state of grace and from the papist  
Dual Gauge.**

(See: Luther on the Epistle to the Gal. C. 4, v. 6. Works. Hall. A. VIII, 2399ff.)

It is very useful and good for devout hearts to be sure that they have the Holy Spirit.

The sophists and monks held that no one can know with certainty whether he is in grace or in disgrace, even if he lives and walks in the best of ways. And such an opinion has been held by the whole papacy to be as certain as if it were the noblest grounds of vain and articles of faith. But what terrible and great damage they have done with this unholy, godless doctrine is not to be said. For they have indeed suppressed the doctrine of faith, destroyed the faith, confused consciences, stolen Christ from Christendom, obscured and denied all the benefits and gifts of the Holy Spirit, deprived people of the right and true worship of God, and caused all kinds of idolatry, vain contempt for God and blasphemy in the hearts of men. For whoever doubts God's gracious will and does not believe that he has a gracious God, he can never believe that his sins will be forgiven, that God will take care of him and make him blessed.

St. Augustine speaks well and Christianly when he says: "He who has faith is sure that he is in grace. This they deny and deny. God forbid that I should be so presumptuous as to say, "I truly know that I am in grace and holy, that I have the Holy Spirit, even if I lived a holy life and did all that I ought to do. You young people should flee from this groundless error, on which the whole papacy is based, because you are still untainted by it, and have a greater awe of it than of the most poisonous and harmful pestilence that there may be. We old fellows, who have been brought up in such error from our youth, are like that.



We are still deeply drowned in it, so that it becomes so sour and difficult for us to get rid of it from our hearts and forget it, as difficult as it becomes for us to understand and learn the right faith.

If everything else in the papacy were right and good, as it is not, the fact that they teach people to doubt God's grace and will in this way would be such a tremendously harmful error that it cannot be said. And although it is undeniable that the enemies of Christ teach vain uncertain things (for, as I said, they call consciences to doubt God's grace), they are nevertheless so full of diabolical madness that they condemn and murder us with all certainty as the very worst heretics, for the sole purpose of leading people to believe God, who cannot lie, and do so as if they were quite sure that their teaching was right and divine.

Therefore we should thank our dear God for eternity that we have been freed from the desperate error, and can now truly know and believe that the Holy Spirit cries in our hearts, as St. Paul says, and causes unspeakable groaning. We can now truly know and believe that the Holy Spirit, as St. Paul says, cries out in our hearts and causes unspeakable groaning. And this is our foundation. The gospel does not call us to look at our good works and perfections, but at God himself, who makes the promise; item, Christ, who has accomplished and brought to light what was promised. On the other hand, the pope is not called God who promises, nor Christ who is our mediator and high priest, but our works and merits; nothing else can follow but that one becomes uncertain whether God is gracious to us, and finally despairs, because the matter is based on our works, merit and righteousness 2c. But if it is based on God's promise and Christ, the right immovable rock, one is sure of the matter, secure and joyful in the Holy Spirit, because it is based on God. Spirit, because it is based on God,

Who is faithful, and cannot lie nor deceive. For thus saith he, Behold, I give my own Son to die, that by his blood he may redeem thee from sins and death: and I cannot be uncertain of the matter, but I will deny God.

This is the reason from which we can truly know and prove that our theology or doctrine is righteous and certain, namely, that it does not let us rest and build on what we have done, but leads us away from what is ours and bases us on another foundation that is outside of us; So that we do not rely on our powers, conscience, feelings, person and work, but on what is outside of us, that is, on God's promise and truth, on Christ, who sits at the right hand of God, and is our righteousness, which the devil cannot overthrow or take away from us. The pope and his crowd know and understand nothing about this, which is why he denies and blasphemes such horrible and unchristian things.

with his crowd, says that no one knows, no matter how pious or wise he is, whether he is in favor or disfavor with God. Not so, but he who is righteous and wise knows truly and surely that God loves him, or if he does not know this, he is really neither righteous nor wise.

-X-

Editor's Note. No one should think that the Roman Catholic Church had the abominable doctrine that a Christian must doubt his state of grace throughout his life only in Luther's time; it still has this doctrine today and cannot abandon it for the very reason that its mass market would naturally suffer not a little from it; for who would still pay a mass for the living, or even for the dead, if he knew that he could hold on to God's promises of grace in Christ in faith without any wavering? That this doctrine is still valid in the papacy can be seen from its most important symbol, namely from the decisions of the Tridentine Council. In these it is said, among other things, as follows: "Nor is it to be maintained that those who are truly justified must believe beyond all doubt that they are justified, and that no one is absolved from sins and justified except he who certainly believes that he is absolved and justified; and that by this faith alone absolution and justification are accomplished, just as if he who does not believe this were to believe in the promises of God and in the promises of God.

doubted the power of Christ's death and resurrection; for just as no pious person should doubt God's mercy, Christ's merit, and the power of the sacraments, so everyone can be frightened and fearful because of his state of grace when he looks at himself and at his weakness and clumsiness, since no one can know with a certainty of faith, which could not be based on something false, that he has obtained God's grace". (Sess. VI. Cap. 9). Who does not see from this that the Fathers of Trent were blind guides for the blind, and could not possibly ever have known anything of the true faith itself, of which they evidently speak like the blind man of color?- In what follows, it is further said in that public confession of faith of the popes: "If anyone says that justifying faith is nothing else than trust in divine mercy, by which sin is forgiven (for us) for Christ's sake, or this

Trust alone justifies us: let him be accursed. If anyone says that in order to obtain forgiveness it is necessary for every man to believe with certainty and without any doubt of his own weakness and clumsiness that his sins are forgiven him, he is cursed.

Let him be accursed. If anyone says that a man who has been born again and justified is bound to believe that he is among the elect, let him be accursed. (Das. Can. 12. 13. 15.) Thus the Fathers of the Council do not speak of a Christian becoming uncertain of his state of grace in hours of trial, which the Bible also teaches, but they curse the doctrine in general that faith is a certain assurance. Ebr. 11, 1 - Here it is obvious that the holy and blessed gospel, which, when grasped in faith, brings with it the irrefutable and certain testimony of the Holy Spirit, is not to be believed. It brings with it the irrefutable testimony of the Holy Spirit that we are God's children.

#### **Correct conclusion.**

At the Imperial Diet in Augsburg in 1530, Duke John Frederick of Saxony, son of Prince John, got into a conversation about religion with several papists, among whom Dr. Eck stood out the most. The young duke asked how it came about that they - especially the papists - withheld the chalice in Holy Communion from the laity. The young duke asked how it was that they, especially the papists, withheld the cup from the laity in Holy Communion, since the Lord Christ said: "Drink from it, all of you"? What does the word "all" mean? Eck answered: "All" means the ordained priests; they alone should drink from it. Well, said the duke, it must follow that you consecrated monks and priests must be bad boys and husks, for Christ says: "You are pure, but not all of you;" that is, according to your explanation of the word "all" as much as: You laymen are pure, but not - the priests and clergymen. The papists did not expect such a conclusion.

Lx Uumno in vit. lob. läüä. IVI. 8. 1<sup>^</sup>. II. p. 148.

#### **From the speech, "It is against my conscience!"**

In 1526, Luther wrote to the Elector John of Saxony about such people, who often pretend to have a conscience when a matter is contrary to their flesh:

"But whether they turn aside their consciences, it shall not avail them; for they are required beforehand to prove their consciences and their conduct with the Scriptures, or to be instructed. For this reason they have refused, and have publicly declared that they do not wish to enter into the Scripture disputation. In this way, they bear sufficient witness against themselves that they fabricate such consciences and use them only for appearances. For a right good conscience does and desires nothing better than that it may hear the teaching of the Scriptures, and dispute its matters with the Scriptures". (L. W. Hall. XXI, 147.)

#### **Little Lutheran Martyrs.**

In 1631, after the Roman Catholics had taken the Lutheran city of Magdeburg by storm during the Thirty Years' War, the imperial lieutenant general Tilly lived there with his soldiers in the cruelest way. Among other things, he left all the schoolchildren who were walking in order through the market and singing the song of love:

"Sustain us, O Lord, in Your Word,

And taxed the Pabst's and Turk's murder":c., sabered by his soldiers and cut to pieces, as Herod once did the little Bethlehemites. This untimely death did the children no harm, they attained the glorious crown of martyrdom in which they will be eternally resplendent; but this act, so indecent, disgraceful and cruel to a general, caused Tilly bitter remorse; from that time on he had no more luck in war.

M. Pfefferkorn's Thuringian Historia.

B.

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**Conversation of two Lutherans about church constitution.**

## II.

As soon as the first rays of the young morning sun shone, Siegfried found his friend Erich and his family already gathered for morning devotions. A boy brought the house Bible, the little ones stood around the table, devoutly folded their hands while the father said the prayer, and listened attentively as he read to them the words of eternal truth. Then they built themselves up with each other from our beautiful Lutheran songs, which do not grow old with time, but always awaken the soul young and fragrant to the praise of God and graze on fresh pastures. The singing ceased, a deep silence ensued, as if the lovely sounds were still echoing in the hearts for a long time.

How fine and lovely it is, Siegfried interrupted, when brothers live together in harmony.

Erich. And how beautiful that our Lord Christ expressly commands this free, brotherly relationship of Christians in the words: One is your master, but you are all brothers.

Siegfried. In general, the same came to its rights only in the time of the new covenant, while in the old covenant the parental reputation was predominant.

E. Christ himself calls us his friends and his brothers. It is indeed overwhelming: Christ our brother and our God.

S. With this reflection we are again on the holy mountains where freedom dwells. There is only one true freedom, of which Christ says: If the Son makes you free, you are free indeed, that is freedom from the constraint and curse of the law and from the bondage of sin, and freedom to serve God in the way he reveals to us in his precious word. Our freedom is the noblest gift of grace that Christ gave to His own when He led captivity captive. Who can praise and extol the glory of this precious jewel enough! Only in their free

self-government, the church can unfold its full beauty.

E. Therefore, there must be no rabbi, master, father or pope in the church, if we want to stand in freedom, so that Christ has set us free, and not let ourselves be caught again in the bondage yoke.

S. All fellowship, union and constitution of Christians must be fraternal if it is to be Christian. As soon as a false fatherhood, priesthood or mastery, be it spiritual or worldly, wants to rule alone, there is already a new papacy; brotherly love no longer unites the Christians, but the scourge of the law in the hands of the tyrants looms angrily over them.

E. Let us beware of such scourge, Siegfried.

S. As long as we at least want to be Christians, we must not allow men to rule over our consciences or our churches, but only God alone through His Word.

E. The Holy Scripture calls us so earnestly, so urgently. Scripture calls out to us so earnestly, so urgently: You were bought with great price, do not become servants of men.

S. Grace, truth and freedom are the slogans of our church; these are the goods it gives to everyone who comes to it. Oh, it is a joy to belong to the church, the Lutheran church! We are all one in Christ, free and equal brothers; in the sight of God there is as little respect for the person as in our sight, even if we readily acknowledge a difference of gifts and offices; it is all yours, the apostle assures us. - Behold the Church, the Queen crowned by God, with her feet she still walks on earth, but her heart and head she has lifted up to heaven.

E. The apostle does say: Everything is yours, but the tyrants say, yours is nothing. You know, Siegfried, the tyranny of German consistories is just as hated in America as the tyranny of the papacy. Whether sheep could also choose their own shepherd? a consistory answered a congregation that wished to appoint its own preacher. I see to my joy that you still love the freedom of the church, the less you love it. It is more understandable to me how you could join a synod.

S. Our synod is a free, Christian, German assembly. Synod means assembly, and it means an assembly that deals with ecclesiastical matters. Isn't it true that Lutherans are allowed to assemble, or

don't they have that freedom?

E. However, they may not assemble to deprive others of their rights and freedoms.

S. They do not want that either; in their constitution it is explicitly stated as a reason for the formation of a synodal association: protector and safeguarding of the rights and duties of the pastors and congregations.

E. It is from the pastors that I fear the greatest danger to our ecclesiastical freedom. How easily can spiritual arrogance plague them, so that they strive for dominance, and how easily can they gain the upper hand with their scholarly education, and then it is all over for our freedom.

S. This is taken care of, because each congregation sends, in addition to its pastor, a deputy to the synod, who has the same right to speak, advise and vote as the pastor.

E. But, the predominance of the pastors through their learned education, don't you fear anything from that?

S. What is a Lutheran afraid of when he has God's Word for himself? Neither of priests, sects, and mobs, nor of the wisdom of the whole world, for with God's Word he must be victorious in every dispute. It was a simple Christian who defeated the pagan philosopher by the striking force of his faith, while all the bishops tried in vain to refute him. (See Lutheran Year 1. No. 1.)

E. So you don't find it questionable?

S. No. Our pastors possess unscientific knowledge in order to serve their congregations, not in order to rule over the people. If they really tried to do the latter, they would cease to be Christ's servants.

E. But you have enough examples of it.

S. Unfortunately. But what do they prove? Whose fault is it that domineering priests succeed in subjugating the congregations of the Lord by their spiritual superiority?

But in the churches themselves, which forgot the command of God: do not become servants of men, and did not depose such false prophets, which they have the right and duty to do according to the word of the Lord.

E. That is why I think that in order to avoid the danger of priestly domination, it is best not to join any synod.

S. Then no congregation would be allowed to call a pastor, because this danger would still remain. But that means to abolish God's order and the holy ministry out of fear of man. It would be an obvious injustice.

E. This is true. But does a congregation that excludes itself from the synod retain the right to appoint and dismiss its teachers?

S. Absolutely, perfectly. It specifically says: estimation and preservation of the rights and duties of pastors and congregations.

E. What about the right to vote? If a congregation were to become preacherless, would it have to accept the first best candidate sent to it by the synod?

S. Nevermore, we choose our pastor ourselves and will not be deprived of this right.

E. On the other hand, your rights are threatened by great danger from another side. The synod passes laws, and these impose an unbearable constraint on the congregations, so there is again a consistory.

S. But this imminent danger exists only in your imagination. The congregations form the synod through their preachers and deputies and should now subjugate themselves! Oh no! The synod is a free Christian assembly, a mere deliberative body, which, according to its best judgment, gives the congregations such advice as is for their best interest.

E. Call it advice, or whatever you like, the communities have to accept it, and that always remains compulsion.

S. Those council proposals which concern internal municipal affairs shall only become valid if the municipalities voluntarily accept them after prior consultation.

E. So, that's something different.

S. In general, the synod has as little desire to rob the congregations of their precious rights and freedoms, which are their rightful property, as a righteous Christian has to steal something from his neighbor's possessions.

E. That is reassuring to me. But what about the cost aspect? The synod needs significant funds to achieve its goals.

S. Certainly, especially for the foundation and maintenance of church institutions, where future preachers and teachers are trained.

E. The poor congregations that are taxed by the Synod to raise all the money needed for this! So it is true what I have heard that in the congregations that have joined the synod  
ben, All, man for man, have to pay 10 dollars?

S. Not at all. Rather, we have agreed among ourselves that the congregations, where possible, will contribute a voluntary annual collection to the synod treasury. On the other hand, the preachers and teachers who are members of the synod will each pay at least one dollar into the synod's treasury.

E. So that rumor was false.

S. However, every Lutheran will certainly cooperate to the best of his ability, since it is our most sacred duty to ensure the preservation of the pure doctrine among our descendants through such institutions.

E. It is true that if the Lutheran Church of North America had had competent preachers from the beginning, it would now be flourishing, while false doctrine and sectarianism have penetrated and many have fallen away from the true faith.

S. Therefore, just as we are one in faith, we Lutherans must also unite in love for common action and eagerly seek the best of our church.

E. This purpose of the synod is also right and Christian. But how, if a congregation does not consider a synodal decision suitable for its circumstances and does not accept the same, is it then immediately expelled?

S. No, that is left to their conscience.

E. But I could also imagine the case that a congregation would have reason to wish to give up the connection with the synod again. Is it free to do so, or is it always bound to the synod?

S. Our constitution says: Whoever stays away twice in succession without a well-founded written excuse, his membership in the synod is thereby terminated. A congregation that no longer wishes to belong to the synod need only twice not send a deputy and a letter of apology, and its connection with the synod will cease automatically.

E. That is quite simple. But do you not consider those who do not join your synod, yet are sound in doctrine, to be orthodox Lutherans?

S. However. We also do not persuade anyone to join us, but whoever comes to us voluntarily, we accept with pleasure.

E. I must confess to you that my concerns about the synod, as far as I know it now, have diminished. It is indeed not a consistory.

S. To get to know our synod, read our constitution, in which our congregations have publicly laid down the principles by which they organize their common action.

E. I will do that. But allow me to leave you now to go to my work.

(To be continued.)

### **The doctrine of the first church of the Holy Communion. Holy Communion.**

**A contribution to exposing Methodist falsification of history.**

(Conclusion.)

The two clear testimonies of the apostolic father Ignatius that Christ is bodily present in the Holy Communion. The two clear testimonies of the apostolic father Ignatius that Christ is bodily present in the Holy Communion, which we communicated to our readers in the previous issue, could suffice to refute the claim of the Methodists that "the first churches taught Christ's spiritual presence, but never his bodily presence. However, for the greater deserved shame of those falsifiers of history and for the strengthening of the faith of those Christians who humble themselves under the word of their Savior, some beautiful confessions of Christians of the first centuries may find a place here, from which it irrefutably emerges that the Lutheran doctrine of the Holy Communion is the doctrine of the true Church. The Lutheran doctrine of the Holy Communion has been the doctrine of the true church of all times.

The oldest church teacher after the apostolic fathers is Justinus Martyr. He was born at Shechem in Samaria, had become a zealous evangelist from a pagan philosopher and finally had to die a martyr's death (he was beheaded) around the year 163 because he steadfastly refused to sacrifice to the gods. In one of his writings in defense of Christianity, he writes about the communion of the first Christians: "This is the food that we call Eucharist. But no one may partake of it except he who believes that what we teach is true, and who has been washed in the bath of regeneration" (hear it, you Methodists!) "for the forgiveness of sins, and who thus lives as Christ taught. For by no means do we receive that as common bread or common drink, but just as our Savior Jesus Christ became flesh through the Word (Logos) of God, and took on body and blood for our salvation, so we are taught that also that food blessed by the prayer of the Word, which comes from him, by which after the transformation \*) our flesh and blood are nourished, is the body and blood of that incarnate Jesus. For the apostles in the memoirs left by them, which are called Gospels.

The Roman Catholics cite this passage to prove that already the first church, like them, taught an essential transformation of the bread and wine into the body and blood of Christ, a transubstantiation, but wrongly. The Church Fathers understand by transubstantiation rather a transposition of the elements into such a state in which they retain their essence, but are now sacramental symbols, in. with and under which the body and blood of Christ are administered, or, as Paul speaks, "a communion of the body of Christ." That this is so is evident from the fact that they compare the sacramental union of the bread and wine with the personal union of the two natures in Christ, one of which has not been changed into the other, and because they also speak of such a change in the water of baptism, which Roman Catholics do not teach is essentially changed or transubstantiated.

report that Jesus commanded them. He took the bread and, blessing it, said, "This is in remembrance of me, this is my body. In the same way he took the cup and, blessing it, said, "This is my blood. And so he distributed to them alone." (Xpol. I. e. 66.) What can be clearer?

The conclusion is made by a testimony of Irenaeus. He was bishop of Lyon since 177 and died as a martyr in the year 202. In order to understand the testimony of this great church teacher, one must know that he wrote against certain heretics, who are called Gnostics. They claimed that the being who created the visible world was not a good God, not the Father of our Lord Jesus Christ, but an evil being, and that the whole material of the visible world (thus also the body of man) was evil matter, which finally had to perish. These heretics, who actually had to abolish the Lord's Supper with this heresy, nevertheless celebrated it as well as the orthodox Christians. Irenaeus therefore shows them how they thereby contradict themselves, writing as follows: "How can they (the Gnostics) be assured that the bread over which thanksgiving has been pronounced is the body of their Lord, and the cup His blood, if they do not confess that the same is the Son of the Creator of the world, that is, His Word, by which the wood bears fruit, the streams flow, and which first gives the stalk, then an ear, and then the full waizen in the ears? But how can they say again that the flesh perishes and does not receive life, which is nourished by the body and blood of the Lord? Therefore, they must either change their mind or stop offering the aforementioned. But our opinion" (namely, that the good God created everything and that our body will be resurrected) "agrees with the Lord's Supper, and the Lord's Supper confirms our opinion. For we offer to him what is his, and consequently confess the impartation as well as the truth of the flesh and spirit. For just as the bread that is of the earth, as soon as the invocation of God is pronounced over it, is no longer common bread, but the Eucharist, consisting of two things, an earthly one and a heavenly one \*), so are also

A Lutheran must remember this passage against the Roman Catholics, for it is clear from it that the early church did not change the bread and wine into the body and blood of Christ, but rather taught and believed with the Lutheran church that there are two things in the Holy Communion, an earthly one, namely bread and wine, and a heavenly one, namely the body and blood of Christ. Rather, with the Lutheran Church, it is believed that there are two things in Holy Communion, an earthly one, namely bread and wine, and a heavenly one, namely the body and blood of Christ. There is no telling how much the pope would give if he could scratch out this passage from Irenaeus. The greatest Roman sorcerers have already exhausted all their cleverness in uniting this passage with their transubstantiation. In ancient times they did it in a ridiculous, in more recent times in a blasphemous way. The old Bellarmine says, Irenaeus understands by the earthly in the holy. Evening-

our bodies, when they have received the Eucharist, are no longer corruptible, but have the hope of the resurrection. But we offer this to him, not as if he were in need of it, but giving thanks for his gift, and sanctifying the creature (the elements)." (üren. Xäver8. Iln6r6868, lib. IV. e. 34.)

We think that all these testimonies, of which we could cite a great number, are so clear that only malice or the greatest stupidity can deny that the first churches believed and confessed not only a spiritual, but also a real bodily presence of Christ in the Holy Communion. The first churches believed and confessed not only a spiritual but also a bodily presence of Christ in Holy Communion.

As for the ridiculous assertion of our Methodist that Luther was not able to name a single church father of the first centuries who would have been favorable to his opinion of the Holy Communion, we refer our readers to Luther's masterpiece: "That these words of Christ: this is my body," which Luther wrote two years before that colloquium in Marburg. We refer our readers to Luther's masterpiece: "That these words of Christ: this is my body, still stand firm," which Luther wrote two years before that colloquium, and in which, among other things, he also cites the church fathers as witnesses for the bodily presence of Christ, and rescues the sayings of the same that have been drawn by the enthusiasts to their error. If the Methodists had only looked around a little in this book of Luther's, we think they would have been ashamed to have that palpable lie printed, because they will hopefully trust Luther so much that he would have been able to remember some passages of the Fathers which he had already repeatedly cited and illuminated in his own works only two years before. But

the Methodists, their unparalleled ignorance makes them so bold as to patch up and adorn their wicked cause even with such tales as anyone can immediately recognize as such who

will only take the trouble to look. In addition, we note that Philipp Melanchthon, who took part in the colloquium, expressly states in his printed report of the same that in Marburg from the Lutheran side a whole register of "many clear sayings from the Fathers have been recorded in writing, which teach that the true body and blood of Christ are in the Lord's Supper. (This account is found in Luther's Works, Hall. A. XVII, 2365. Cf. p. 2369.)

So be warned, you Lutherans, against the Methodists. Do not trust their hypocritical spirit; it cannot be the Holy Spirit. It cannot be the Holy Spirit, even if it performs miracles, for it reveals itself as a spirit of lies and deceit. Also give thanks to God that he allows it.

The Methodists have to show more and more their deep enmity against our Luther and his Bible teaching. When they still wore the sheep's clothing of praising Luther and his of the Augsburg Confession, since the

The newer papists (e.g. Mödler and Döllinger) say that the earthly is the body, the heavenly the divinity of Christ. O you peelers!

Even honest Lutherans could be blinded by them, but whoever is moved by them now that they appear in their true form will have no excuse one day. God convert them.

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(Submitted.) **Methodism.**

Mr. Köneke brings the following news under No. 23 of the Apologist: "Versailles Mission. - The good Lord in His great long-suffering convinces and converts one by one here. We pray for the final fall of Babylon. To one part of this mission (Lafayette Co.) recently came a certain Mr. Franke, one of the school of the Bavarian Löhe, recommended by the well-known Mr. Walther in St. Louis. In his inaugural address, the pastor deigned to pronounce the following banishment ray: "The Lutheran Church (Stephanists) is the only orthodox one. Therefore, we joyfully pronounce the curse on all other sects and rottennesses."" May the Lord open the eyes of this and other blind men."

Due to lack of Christian knowledge, Mr. Köneke misunderstood this passage in the sermon of Pastor Franke, which we therefore want to explain to him in more detail. - The heil. Apostle Paul says Gal. 1, 7: "But if we also, or an angel from heaven, should preach to you the gospel, you would not be able to understand it.

preach any other gospel than that which we have preached unto you; let him be accursed." Now the Methodists preach a different gospel than the holy apostles. Now the Methodists preach a different gospel than the holy apostles, rejecting the sacraments and absolution, erecting the abominations of the penitential bench, spurning all Christian discipline and order, pretending perfect holiness already in this world 2c. Since this is a different gospel, a different doctrine, than Paul and the whole of Scripture teaches, we are accursed. Since this is a different gospel, a different doctrine than Paul and the whole of Scripture teaches, God's Word curses the sect of the

Methodists, i.e. the obdurate false teachers and the errors in the same, and every true Christian recites this curse worthily.

In addition, Mr. Köneke adds the lie that Pastor Franke is from the school of the "Bavarian Löhe", since he received a learned theological education at German schools and universities, and only paid a visit to Pastor Löhe once for a week. With usual Methodist impudence, Mr. Köneke speaks of the school of "Bavarian Löhe." Why does he disparage a man whom Germany counts among its most excellent theologians, whom even the apologist did not deny his recognition by reading significant parts of his three books?

What is the reason why the "apologist" blasphemes the man whose writings he selected from thousands as the best and most excellent to instruct his readers and to share his writings with his readers? Thus the "apologist" blasphemes the man whose writings he selected from thousands as the best and most excellent, in order to instruct his readers with them and to make himself familiar with his writings.

feathers to adorn. But blessing today, cursing tomorrow, is genuine Methodist. - Or does Mr. Köneke speak of the school of "bairi-



schen Löhe" so contemptuously, as if the Lutherans in Franconia alone were taking on the church in America? Oh no, our brethren in Mecklenburg, Saxony, Hanover and other German lands have joined with them in order, as much as God gives grace, to protect our Lutheran brethren in America against Methodist soul poison.

Accustomed to find the most bitter blasphemies against the Word and the Church of the Lord in the "Apologist", we were nevertheless disconcerted that Mr. Köneke chides the Lutheran Church and Pastor Franke "Stephanists". We finally remembered that about eight years ago a Lutheran congregation dismissed a pastor of that name because they discovered his unchristian life and false teaching. Mr. Pastor Franke is now reviled by Mr. Köneke as a "Stephanist" because he stayed for some weeks with Mr. Pastor Walther, who was especially active in deposing that Stephan. According to simple Christian doctrine, such vilification is the greatest injustice and wickedness, but now that the Methodists do it, it must be called the highest holiness. Suppose a Christian visited another Christian who converted from paganism eight years ago and deposed his idolatrous priest, would a conscientious person revile the visitor as a pagan, since the visited person once belonged to the pagan tree? Even natural, let alone Christian, reason recognizes the folly of such Methodist blasphemies. Or does Mr. Köneke think that Pastors Walther and Franke teach a special, Stephanistic Lutheranism? In that case, let him prove it, or we will declare him to be an infamous liar and deceiver.

Hermann Fick.

(Submitted.)

### **Methodist angle creep.**

One example of many.

A German Methodist preacher heard during his moves that there was a challenged person in my congregation, and that he was quite ill. Since he, like the Methodist preachers in general, in his conceit considered only himself, but not a Lutheran preacher, to be a Christian and born-again preacher called by God, his swarm spirit drove him to intervene in my congregation without further ado, in order to possibly make a Methodist saint out of this poor Lutheran sinner who was struggling with death, and also to gain further influence in my congregation on this occasion.

The circumstances for the Methodist preacher were favorable; only the person, who was already in the throes of death, she was a virgin, had learned during her long, difficult sickbed and in the hot hours of her temptations to pay attention to the Word of God, of which she had a good knowledge, and the eternal truths of salvation were so firmly rooted in her heart that this Methodist preacher was not able to preach the Word of God.

He was not able to do anything with her. He received no other word from her than that she did not desire him and might have nothing to do with him. So he had to sneak away again like a fox from the well-kept chicken house. The sick woman then died blissfully, a poor Lutheran sinner, firmly trusting in the merit and righteousness of her Savior. In the eyes of that Methodist preacher, of course, she will have remained nothing but a poor, lost Lutheran sinner.

From this everyone can see how finely the Methodist preachers follow the Word of God. They take hold of a foreign office; and 1 Petr. 4, 15. says: "Let no one among you suffer, but he who takes hold of a foreign office." They creep about in the houses; and 2 Tim. 3, 6. it is said, "Of the same (that have the appearance of a godly being,) are they which creep hither and thither into the houses, and lead captive the women." Thus they do not do it a hair better than the Jesuits and their father, the devil. The same Dr. Luther speaks in the writing of the sneaks and angle preachers of the year 1532: "And I say forsooth: If such sneaks had otherwise no evil in themselves and were vain saints, then this some piece that they come sneaked without command and unsolicited, can convince them for devil messengers and -teachers by force, because the holy spirit does not sneak, but flees openly down from heaven. The snakes creep, but the doves fly. Therefore such creeping gait is the right gait of the devil, that never lacks." S. Jen. Ed. tom. V. Lol. 421.

Scholz, Lutheran preacher near Nashville in Ills.

which weak should you give way to?

Luther writes: People must be divided into two parts. Some who accept the gospel, but are still weak,

and cannot grasp freedom so soon, these hear the gospel gladly and let themselves be instructed. Beside them are some who will not hear nor learn, and are stiff-necked; they are long preached to, and yet remain obstinate; against them one should act with defiance, and do all that is grievous to them, that they may not be justified in what they would. But unto them that hear the gospel, and neither deny nor reject it, be thou even, and see if there be any among them that cannot yet understand that thou cleavest unto them, because they strive not against thee. For their sake Paul says 1 Cor. 8:13: "If the food offend my brother, I will eat no flesh for ever." Yes, to my brother, he says; for to the others, who were not brothers, but contrary, it would only offend them. If they want to do what they want, we also want to do what we want; we have God's commandment of freedom, therefore who can deny us or take away our freedom? against whom we must lift up our heads, for these are not brothers but adversaries; if they were brothers, they would not deny us our freedom. (Scripture on the custom and confession of Christian freedom. 1524. Works. Hall. A. XIX, 1237.)

### **Decline and decay in the Methodist Church.**

According to one of the bishops in the Methodist Church, there has been a decrease of two thousand members in the New York Conference alone in the past year.

In the various conferences, however, there is a decrease of 50,000.

The same bishop also draws the attention of the Church to a fact which he calls a distressing one. He uses the following language:

"Our rules require that those who are received as members into the church should have experienced religion (in their heart). Nevertheless, in more than half of our congregations it is the practice to accept as members persons who have not experienced a change of heart. There are probably no less than 50,000 persons in the church records who have the letter "S." by their name to indicate that they are "seekers" and not believers."

(Christi. Zeitsch.)

Fraternal punishment and reconciliation.

Luther writes about this: "Forgiveness only applies where sin is recognized, and toleration of injustice only applies to those who want to be enemies of the Word. The sins of the brethren must not be tolerated, but punished. Matth. 18, 15-17. If they want to boast as brothers, they should recognize the sin and punish themselves. If they want to defend the sins, let them declare themselves as enemies, and we will be satisfied and suffer everything from them as "enemies". But from brothers it is not to be suffered." (Luther's Works. Hall. XXI, 1233.)

Now as important as this is, a Christian must not think that a great process of reconciliation is to be undertaken for every "little thing." On the other hand, in the Apology it says again as follows: If people are to be or remain in unity with one another, whether in the church or also in secular government, they must not count all afflictions against one another on the gold scale, they must let one another go almost (very) much by the wayside, and always hold to good, as much as ever possible, brotherly patience with one another." (Art. 4. fol. 52. b.)

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**Conversation of two Lutherans about church constitution.**

III.

The children clung to Siegfried's hand and pulled him into the garden, which lay next to the house. Clean sandy paths led through the dew-covered grass, which alternated now and then with Rofen bushes and small fields, where flowers, awakened by the breath of the mild spring, opened their friendly eyes again for the first time after the long winter night. Here and there stood a few tall trees, against whose shadows the soft green of the grass stood out all the more sweetly in the gleam of the sun. The children hurried to their little garden to see how far it had grown there during the last night, while Siegfried enjoyed the view of the valley from a hill. Busy diligence prevailed in the fields, herds grazed in the meadows along the river, which whispered its silvery waves and was finally lost in the distance behind blue mountains. Everywhere joy and life, everywhere that delicate melting of colors that smiles so pleasantly at us in the fresh scent of life of the fair May light, so that the graceful loveliness in which the young creation wraps itself may let us taste and see how friendly the Lord is. But like all the beauty of this transient world, spring too only awakens the Christian's longing for the never-wilting lentil of eternal life:

Oh, I think, you are so beautiful here, And you make us feel so good On this poor earth:  
What wants to become after this world, There in the rich firmament And golden monkey.

Under such thoughts Siegfried withdrew to an arbor, where he occupied himself with reading, when after some time his friend came to see him, holding in his hand the brochure Siegfried had given him.

E. I miss in it among the reasons for the formation of a synodal association the real main reason.

S. Which one?

E. A specific, express command from the Lord for this.

S. The synodal constitution, however, is not expressly commanded in Scripture.

E. That is why the same is not allowed.

S. That is incorrectly closed. Where is it forbidden in the Holy Scriptures?

E. Nowhere.

S. But what God has neither forbidden nor commanded belongs to the so-called middle things, which, as you know, one can do or not do out of Christian freedom without sin.

E. With such an important matter, it is not enough for me just to know that it is allowed.

S. Consider the glory of Christian freedom. Everything is yours, says the apostle. Thus we have the most perfect right to form a constitution.

E. Thus, the synodal constitution always remains only a human work, since it is based only on Christian freedom.

S. Like all church constitution.

E. Human machinations, however, cannot help the church.

S. Not as such, of course, but when the Lord gives his blessing.

E. My conscience must definitely have a certain obligation before I take part in such an important matter.

S. You also have this, and the most sacred and definite one in the general commandment: Seek to amend the church, that ye may have all things abundantly; and let all things be done honestly and properly. 1 Cor. 14:12, 40.

E. But does this commandment not first address a particular congregation by itself?

S. However, then each individual congregation and thus the whole church.

E. And you now think that therein lies the duty for us to unite in common action concerning the betterment and order of the community?

S. Yes. To this we are driven by faith, which should be active through love; to this we are driven by the commandment of the Lord and a thousand passages of Scripture to seek not our own good, but the good of our neighbor, of the whole.

E. It would be the sign of a dead faith if you wanted to separate yourself from your brothers and live for

yourself.

S. All for One, One for All, is the slogan of Christians. As the apostle Paul teaches us: "The eye cannot say to the hand, 'I must not follow you,' or 'How can I follow you?'"

Therefore put your head at your feet: I may not be yours.... That there be no division in the body, but that the members care one for another alike." 1 Cor. 12, 21. 25.

E. Obviously, acting together for the good of the Church is our most sacred duty.

S. In order that this common action for the good of the church be as expedient and salutary as possible, it requires the constitution.

E. So you consider them only as a means and a tool.

S. As nothing more. There is no such thing as a perfect constitution; no particular form of it is given to us in Scripture, but it is left to Christian wisdom to choose the best.

E. Which constitution do you think is best for this?

S. To put it briefly: the most proven, the most practical and the freest.

E. Explain yourself in more detail.

S. Because the doctrine of the Lutheran Church is the purest, its constitution must also be the freest, i.e. it must be based on the majority, must necessarily grow out of our confession, and must bring the spiritual priesthood of Christians with all its rights and freedoms into living exercise.

E. With all my heart I agree with you.

S. The most expedient constitution is the one that remedies all the needs of the church most quickly and thoroughly.

E. That is true.

S. The history of the church has most proved that constitution which left the main decision neither to individuals, nor to certain corporations, nor to whole estates in the church, but entrusted it to the whole church in the totality of its various members, offices and gifts, and that to such general assemblies in which the audience and teachers were equally entitled and equally represented.

E. That is why your constitution refers to "the example of the apostolic church"?

S. For the same reason. Read Acts ch. 15. Pharisaic heresy threatened to confuse the young Christian churches. So they sent Paul, Barnabas and some others from their midst to Jerusalem, who had an agreement with the church there.

The decision was made after free consultation of the apostles, elders and brothers. The decision was made after free consultation of the apostles, elders and brothers. And we should not be allowed to follow the example of the first Christians with a good conscience and the most joyful faith? Shouldn't we have the right to gather together and discuss the best interests of the Church?

E. No one can deprive you of the right. But you must be able to speak with the same truth in your decisions: "It pleases the Holy Spirit and us. Acts 15:28.

S. Certainly. For this very reason we gather together, obedient to the apostle's word: "Be diligent to keep unity in the Spirit." Ephes. 4, 3.

E. As you also state: "Preservation and promotion of the unity of the pure confession."

S. First of all, we must seek our own improvement by strengthening ourselves in the right united faith, humbling all faults and errors to one another, punishing freely and brotherly, and growing in love for one another. That is why assemblies are necessary.

E. Without this fraternal fellowship, even the best is in danger of falling into one-sidedness and straying from the narrow path of pure confession.

Without them, the individual Lutheran congregations of North America threaten to dissolve into just as many sects.

E. Unfortunately, this is predictable.

S. We are so easily inclined to think of ourselves as the only orthodox Lutherans and to despise the brethren.

E. Then we live in our corner, trifles gain undue importance because we lose sight of the great, glorious whole, and must finally sour and wither away.

S. For faith grows weary and love grows cold.

E. And stumbling and falling is then not far away.

S. A painful experience that every Christian makes in his seclusion. That is why we must be united. An arrow breaks easily, but a bundle of arrows defies all attempts to break them.

E. So also the tempter can easily fell the individual Christians, if they miss the brotherly fellowship, but if they are united in spirit, who can overcome them?

S. How glorious is the example of the Apostolic Church: "But the multitude of the faithful were of one heart and one soul. Unv they were daily and always with one another of one accord in the temple." Ap. Hist. 4, 32. 2, 46.

E. And this little group overcame the world through their faith, for they were strong also because they were united.

S. Therefore, the holy fire of faith burned so powerfully in them, because each of them had his lack of spiritual gifts from the abundance of the other. Coals maintain each other's glow, but when separated they soon go out.

E. Therefore, you rightly say for your assemblies: "The will of the Lord, that the various gifts should be for the common good.

S. The Christian is born of the Holy Spirit through Word and Sacrament. Although the Christian is born of the Holy Spirit through Word and Sacrament, he needs the blessing of the community to grow and increase.

E. Of course, because the Church is the fullness of Him who fills all in all. Ephes. 1,23.

No Christian has all the gifts, no one is without all the gifts, but each one has received his special beautiful gift from the Lord, which he must awaken in order to serve the Church with it.

E. Thus one member lends a hand to another and makes the body grow for its own betterment, and all this in love.

S- For love causes a continual giving and receiving of the members one to another, so that they grow in all things in Him who is the head, Christ, until the believer becomes a perfect man, who is in the measure of the perfect age of Christ.

E. Therefore, the assemblies are a necessary means to enable this communication, this mutual exchange. And he who wilfully separates himself from it must finally die off, like a dead limb.

S. If, however, there is a constitutionally ordered fraternal community, the spirit of life of Christ will unite his own all the more cordially and flow through them all the more powerfully, so that each individual will be

filled with joy to do and suffer all he can in self-denying love for the best of the church.

E. Thus, the church will become united inwardly and strong and victorious outwardly.

S. Then it will also succeed in the unified expansion of the Kingdom of God.

E. She will preach the gospel to the Gentiles.

S. And they will walk in His light.

E. O a heavenly hope fills my heart. Who is he who comes forth like the dawn, beautiful like the moon, chosen like the sun, terrible like the tops of armies? Hoh. 6, 9.

S. This is our holy Christian church.

A chant began to rustle; gentle winds soon brought the beautiful chords of a four-part chorale, soon they faded into the distance, only to refresh the listening ear anew.

Where did these sounds come from? Siegfried asked in surprise.

Our brothers are coming from a distant branch to visit the church with us tomorrow.

A barge glided down the mirror-clear tides of the stream, in which several singing fa  
He drove to Erich's fields, where he was sitting with his family. Come, Siegfried, said his friend, let us greet our brothers.

(To be continued.)

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### **Does Old Lutheranism Lead to Rome?** (Continuation.)

Since, as is well known, this is also counted among the signs of a questionable inclination of the old Lutheran Church toward Rome, that in our Church, instead of the common bread, small round balls called hosts or wafers are used when administering Holy Communion, and that we therefore do not break them, we consider it necessary to note something about this as well.

As far as the use of the so-called hosts is concerned, two things should be noted. First, we use them because they are nothing but bread. They are prepared and baked from flour and water, and this and nothing more belongs to the essence of bread. Since Christ gave no command as to what form the bread should take and how large and thick it should be, and since the Holy Communion is not instituted for this purpose, it is not necessary to know what the bread is. Since, furthermore, the Holy Communion is not instituted to satisfy our body, but our soul, and since, finally, precisely that form which has been in use since ancient times (Epiphanius already mentions it in the fourth century) is exceedingly appropriate for the sacred act, we do not see why a change should be made here. In addition, the Reformed have made the bread we use a sin, and have often mocked it as an abomination of the priesthood; they have called the wafers Schanmbrod, Nebelbrod, and even the silver pieces for which Christ was sold, and so on. Therefore the Lutherans insist on their freedom, do not allow themselves to be made conscientious about innocent things, and retain their indifferent use of them; they do not make it a sin for the Reformed to use common bread, but since the latter declare this very use of theirs to be a sign of the true church, orthodox Lutherans now avoid precisely that which was formerly meaningless, but has now become a badge of an unbelieving church. It may well be that especially here the reformed way has crept into many congregations, not because of favoring the reformed doctrine, but because of lack of worshippers; but we think that if a preacher is concerned with professing the Lutheran church with his congregation, then he should be careful in this time of external religious warfare to conform to the Lutheran church in this confession ceremony as well, and thus to avoid all suspicion of syncretism (mixing of faiths). \*)

We would like to draw the attention of those of the Lutheran confreres who do not know a closer way to obtain hosts to the fact that they are available from the sexton of the local Lutheran congregation, Mr. Gräber, and can be ordered at our address.

As far as the omission of the breaking of bread is concerned, which the Lutheran church has not infrequently been accused of, this point of accusation is of greater importance than the one mentioned above.

It is indeed true that the holy evangelists expressly tell us that Christ broke the bread before giving it. It is true that the holy evangelists expressly report that Christ first broke the blessed bread before it was distributed. From this, therefore, the Reformed have drawn the conclusion that it is evidently absolutely necessary for a proper Lord's Supper that the bread be broken.

In order to decide on this, it is first necessary to discuss the question of what actually belongs to the essence of the Holy Communion. This is the first question to be discussed. It is clear that the sacred evangelists are not aware of several circumstances. It is clear that the holy evangelists do not know about several circumstances that took place during the celebration of Holy Communion. It is clear that the holy evangelists explicitly mention several circumstances that took place during the celebration of Holy Communion, which no one considers essential to the proper celebration of Holy Communion. They tell us, for example, explicitly that the first Holy Communion was celebrated in an inn. For example, they explicitly tell us that the first Holy Communion was celebrated in an inn, at a table at dinnertime, immediately after a dinner, while the diners were lying on benches 2c. If one wanted to say that everything that the evangelists tell about the circumstances of the celebration of the endowment was necessary for every proper celebration of the Lord's Supper, then all the circumstances mentioned would also have to be counted as necessary. But who will claim that? Rather, everyone understands that all these circumstances depend on the time and place when and where the Holy Communion is celebrated each time. The circumstances are determined by the time and place when and where Holy Communion is celebrated, and by the customs and traditions that prevail at the time. Among these circumstances, we Lutherans include the fact that Christ broke bread at the institution of Holy Communion. It is known that the Jews did not bake tall bread like we Germans do, but thin bread in the form of our cakes, which first had to be broken if one wanted to enjoy it or share it out. Hence it comes that in the Hebrew language the bread means to break as much as to distribute. E.g. Is. 58, 7, "Give your bread to the hungry." Klagl. 44: "The young children ask for bread, and there is no one to break it for them." This, of course, does not mean that the bread of the poor must necessarily be broken, but only that it should be distributed among them, which was done by the Jews by means of breaking it. Since there was such bread left over from the hidden supper that night, Christ had to break it if he wanted to distribute it among the disciples; this was as necessary as lighting a light when it was evening. But Christ in no way gave the command that this kind of distribution must be observed at all times and in all places, even where no bread to be broken is in use. Let that be far from it! Even those Christians who do not

Bread in the Holy Communion. Therefore, they, like the first Christians, "remain in the apostles' teaching and in fellowship, and in the breaking of bread," if the blessed bread is only distributed among them according to Christ's institution and enjoyed in true faith; just as those keep the commandment, Isa. 58:7, who do not give the poor a broken piece of bread, but a whole one. We Lutherans, however, do not consider it wrong in and of itself to break the bread just as Christ broke it; we only consider it unnecessary, for the reasons given, so little as to lie around a table, to hold the celebration in the evening, to hold a common meal first, and the like.

The matter is so clear that everyone can see it, but we must nevertheless fear that some who are not accustomed to thinking sharply may think that we are only presenting it in this way in order to justify our church. For this reason, we would like to cite the testimonies of two famous Reformed church teachers who, although they rebuked the Lutherans for not breaking bread, nevertheless had to confess that it was neither commanded by Christ nor part of the essence of the holy sacrament.

The first is Beza (since 1558 an intimate friend and colleague of Calvin in Geneva), who writes: "It is the same whether one breaks a mass into many pieces during the action, or whether one distributes small round loaves, which have already been divided into pieces according to the mass. (Lüb. 99 et resp. 9. 194.) In another place he writes: "It is yet the Lord's Supper, if only the main thing and the pure essentials are observed, if one also omits the breaking of bread." (Lpist. 2. Vol. 3. p. 169.)

The second is Zauchius (since 1553 professor at Strasbourg, later at Heidelberg); he writes: "The

breaking of bread is not to be introduced if the greater part of the church is against it, lest a division arise for its sake, and by breaking the bread we at the same time break and rend the body of the church ... Some think that the breaking of bread is commanded for the sake of these words: "Do this in remembrance of me," in which, in my judgment, they are mistaken, both because it is obvious that this commandment does not refer to the deed of Christ: "He breaketh it," but to the command to take bread and eat it; and also because otherwise it would follow that our preachers do wrong in breaking bread alone, since this command (if it were understood of the breaking of bread) would not apply to them alone, but to all believers, to all of whom he had said before: Take, eat." (Inb. Lpist. I. k. 238.)

Where does it come from, then, that so many reformers insist so earnestly and strictly on the breaking of bread in spite of this? The cause is not difficult to guess. They regard the sacraments only as ceremonies that do not confer grace.

The purpose of the text is only to indicate, signify, and visualize the same. Of the holy baptism they believe that it does not effect regeneration. They believe that baptism does not effect regeneration but only signifies it, that it is not an outpouring of the Holy Spirit but only indicates it. Of the Holy Communion They believe that the body and blood of Christ are not truly present in the Holy Communion, but that these heavenly goods are only made present in the bread and wine. The Holy Communion is really nothing but a spectacle in which the suffering of Christ is to be presented through all kinds of ceremonies and thus called to mind; for example, the breaking of the bread is supposed to indicate that the body of Christ has been broken. With such a doctrine, the Reformed must, of course, hold fast to the breaking of bread, because according to them this is the main point of their Lord's Supper.

However, everyone can easily see how erroneous this assumption is, because first of all, the body of Christ was not broken in a real sense, but only in a figurative sense (Joh. 19, 36. Cf. 2 Mos. 12, 46. But if the breaking of bread should have been a symbolic act, and something should have been signified by it, then of course what is signified by it could not be something figurative again, but it would have to be something real, that is, a real breaking of the body of Christ; but since such a thing, as I have said, did not happen, it is clear that Christ only broke the bread because he distributed it, but not because he wanted to institute a symbolic act with it. This, by the way, is also to be concluded from the fact that in this case, too, Christ must have commanded to shed some of the wine in order to symbolically indicate the shedding of his blood. \*) Furthermore, we only mention that it would obviously be blasphemous if a servant of the church wanted to break the body of Christ even symbolically.

If the reformers had insisted on the breaking of bread solely because they had given this ceremony a meaning which, according to the will of Christ, it should not have, then this alone would be questionable, and reason enough to rather abandon this ceremony, so that it would not give rise to an interpretation contrary to the mind of Christ. But the reformers have gone even further; they have even openly stated that their purpose in strictly adhering to this ceremony was to deny Christians the biblical doctrine of the presence of the body.

That the Reformed feel how the two belong together can be seen clearly from the speeches they make about both, by which they also reveal that their thoughts are of their own making. We refer here only to a passage from the "Beginning and Progress of Godliness" of the reformed Doddridge, which reads thus: "Look at the bread as it is broken, and the wine as it is poured (?); does not this give a touching idea of our JEsu, how his body is torn to pieces by his sufferings (?) and his holy blood is not different from water on the earth. Blood is not otherwise spilled like water on the ground?" (See American Tract Society edition, p. 247.)



and blood of Christ from their hearts. This was discovered, among others, by the well-known unionist David Pareus. He was born of Lutheran parents, but was seduced to the reformed religion in his youth by his teacher, named Schilling, a secret Calvinist, the Rector of the Gymnasium at Hirschberg in Silesia. In 1584, he finally became a professor at the Reformed University of Heidelberg and now made great efforts to bring about a union between the Reformed and the Lutherans. In his book "Vom Brod und Brodbrechen" (On the Breaking of Bread and the Breaking of Bread), he wrote the following: "Through the breaking of bread, the idolatrous false delusion of the body of Christ in, with or under the bread and of oral consumption is most powerfully broken and cleared from the hearts of the common, lost people; for what is cut up within an hour into three hundred, 400, 3000, 4000 pieces cannot be the natural body of Christ. (S. Amberger Ausg. p. 199.)

What honest Lutheran, after such blatant declarations on the part of the Reformed, must not be conscience-stricken to refrain from breaking bread at Holy Communion? Who would not be conscience-stricken to refrain from breaking bread at Holy Communion? Here, what St. Paul once did when false teachers wanted to insist on circumcision in order to introduce the false teaching that the observance of the ceremonial law was necessary, finds its full application. Previously, Paul had allowed circumcision out of love for the weak Jews, but when he now wanted to appear to approve the false teaching of those false teachers, he said: "Since some false brethren had intruded and crept in, to make known our liberty, which we have in Christ Jesus, that they might take us captive, we did not yield to them one hour to be subjects, that the truth of the gospel might stand with us. Gal. 2:4, 5. We think that a preacher who, considering this, still keeps the breaking of bread, is either a secret Zwinglian, or he prefers the money that the reformed members of his congregation bring in, rather than the truth of which he is convinced in his conscience.

But if someone should say that the situation is quite different in his case, that he has nothing at all to do with the Reformed, and that therefore the case does not arise in his case that he must refrain from breaking bread for the sake of the confession, then we reply: Since the Reformed Church has separated itself from the Lutheran Church by its false doctrine and both churches are now opposed to each other, every single congregation, even those that do not come into contact with Reformed Christians, makes itself extremely suspicious that it stands with our opponents, if it itself uses those of their ceremonies with which they seek to "clear the pure doctrine of our church out of the hearts" of the people. A Christian congregation, however, should avoid evil appearances and annoyances. Moreover, there is not one congregation in America, which, for the sake of the Reformed living in its vicinity and for the sake of the religious mixture that is becoming more and more general here, would not be in danger of denying the truth even through certain ceremonies.

By the way, a preacher also has to think about the future. But if he tolerates reformed ceremonies in his congregation, can he not easily pave the way for his congregation to be lost to the Lutheran church later on and fall into the hands of a reformed teacher? How will he do this in the eyes of God one day? But how will he answer for this before God? Experience has proven that this fear is by no means unfounded. Let us give an example. The reformed Elector Georg Wilhelm of Brandenburg writes in a rescript to the Cleve government of December 18, 1637, among other things The following: "And what is most serious is that we receive such a report, as if you were to harass the Lutheran congregation in other places as well, wanting to impose the Reformed Exercitium (divine service) on them against their will and to deprive them of theirs, and in the end also using some quite disgraceful pretexts; Since, for example, a Lutheran pastor, in the absence of wafers, would have had to divide and break some into several pieces according to the number of communicants, or a schoolmaster, in the absence of other books, would have instructed some boys only to read from the (reformed) Heidelberg catechism, you should use this as proof of the traditional reformed exercise. "(See: Sammlung von A.u. N. theol. Sachen vom Jahre 1738. Seite 143. 44.) If now the reformers already want to prove from this that a congregation has become reformed, because the pastor had to break the hosts some times 'out of necessity, how much more will they do so, if the pastor introduces the reformed breaking of bread?

(To be continued.)

**First Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and Other**

## **States, dated 1847.**

This report, prepared by the secretary of the synod, and containing an extract from the minutes of this year's meeting of the synod, with the omission of all non-essentials, has just appeared in print. \*) We cannot refrain from informing our readers of the following extracts:

As a result of the conferences held by several ministers of the Evangelical Lutheran Church in September 1845 in Cleveland and in July 1846 in Fort Wayne, the main purpose of which was to discuss and establish a system based on the Word of God and the pure confession of the Evangelical Lutheran Church.

\*) The report is available as a pamphlet through Mr. F. W. Barthel, care of 6. k. IV. Walther, 8b. Louis, tVlo., or through R. "v. Dr. 81dter, kort Ivä. G IOets", 2pcs 15 cts, 3pcs 20 cts, 12pcs 80 ttS.

In accordance with the constitution of the German Evangelical Lutheran Synod of Missouri, Ohio and other states, a number of preachers and deputies met in Chicago, Ill, on April 24, 1847, and on the following days, in order to convene as the "German Evangelical Lutheran Synod of Missouri, Ohio and other states" on the basis of the constitution drawn up at the last conference, published in No. 1 of the third volume of the "Lutheran" and later printed in pamphlet form.

Unfortunately, some of the ministers who had been present in that conference, as well as others who were inclined to join that synod, were prevented by difficult circumstances from appearing in person and participating in this first important meeting. - A dear member of those conferences, the dear brother Bürger, pastor of Wilshire, Van Wert Co., Ohio, was called away by the Lord of the harvest to his heavenly home on March 26th of this year. - On the other hand, other brethren who had come over from Germany in the course of the past year and who had entered the great field of work of the "far West" appeared at the Synod.

Even before the beginning of the actual synodal business, namely on Jubilate Sunday, as well as during the session time of the synod, several sermons were preached by various ministers.

The synodal sessions began on Monday morning, April 26, and lasted until Thursday evening, May 6. The meetings were opened daily with singing, and at the beginning and end of the same, God, the giver of all good gifts, was invoked for his assistance and blessing by some brother commissioned by the Praeses.

Morning sessions usually lasted from 8 a.m. to 12 p.m., and afternoon sessions from 2 or 2 p.m. to 5 or 6 p.m.

The preliminary reception and consideration of the matters under discussion, as well as later the final adoption of resolutions on them, always took place in public synodal assembly. Matters requiring special examination or preparation were referred to appropriate committees, which presented their report at a later session, which was then carefully examined by the synod and, where necessary, improved and elevated to a synodal resolution.

All letters drafted by the secretary or individual members on behalf of the synod were also first submitted to the synod for review and approval.

The provision in ch. V. Z 24, according to which the preachers in question must submit to a colloquium, was applied several times;-but these colloquia were not held in public session, but privately before the synod.

During the Synodal Assembly, ten temporary committees were gradually appointed, most of which had very important and difficult work before them; one report was issued; three instructions and six

other letters; held a colloquium four times; ordained two preachers; and preached seven times.

In total, 18 public synodal sessions were held, in the last of which the officers and standing committees of the synod were elected for the next three-year term, and finally the visitor sent out by the synod was solemnly dismissed.

The following is the

### Directory

of the preachers and congregations of this synod together with their respective post offices.

#### A. Voting Pastors.

Rev. C. F. W. Walther, preacher of the German Lutheran congregation of unaltered Augsburg Confession at St. Louis, Mo. - Post Office: St. Louis, Mo.

Pastor A. Ernst, preacher of the German Ev. Luth. St. Johannsgemeinde, unaltered Augsburg Confession at Neudettelsau, Union Co., Ohio. - Post Office: Marysville, Ohio.

Rev. Dr. W. Sihler, preacher of the German Ev. Lutheran St. Pauli congregation at Fort Wayne, Ind. post office: Fort Wayne, Ind.

Pastor F. W. Pöschke, preacher of the German Lutheran congregation at the Hassler branch and the French Lutheran congregation at Saminaque. Ev. Luth. Gemeinde am Saminaque, Ill. - Post Office: Peru, Ill.

Rev. F. A. Crämer, preacher of the German Ev. Lutheran congregation at Frankenmuth, Mich. - Post Office: Bridgeport, Mich.

Rev. F. W. Husmann, preacher of the German Lutheran St. John's congregation at Allen and Adams Co. and the German Lutheran congregation at Füllung, Adams Co. (residing at Marion Township, Adams Co., Ind.) - Post Office: Fort Wayne, Ind.

Rev. G. H. Jäbker, preacher of German Lutheran congregation at Adams Co, Ind, on left bank of St. Mary's. - Post Office: Poughkeepsie, Ind.

Pastor G. K. Schuster, preacher of the German Ev. Lutheran congregation at Kosciusko and Marshal Co., Ind. - Post Office: Mishawauka, Ind.

Rev. G. Streckfuß, preacher of the German Lutheran Zion congregation at Van Wert Co. and the German Ev. Lutheran St. Pauligemeinde at Mercer Co, O. Post Office: Wilshire, O.

Rev. I. C. H. Fick, preacher of German Ev. Lutheran congregation at Neumelle, St. Charles Co, Mo. - Post Office: Femme Osage, Mo.

Pastor E. Mor. Bürger, preacher of the German Lutheran Trinity Church at Buffalo, N- Y. - Post Office: Buffalo, N. I.

Rev. W. Scholz, preacher of the German Ev. Lutheran St. John's congregation at Minden, Washington Co, Ill - Post Office: Nasbville, Ill.

#### B. Consulting Pastors.

Rev. G. H. Loeber, Altenburg, Perry Co, Mo. post office: Apple Creek, Mo.

Rev. Ottom. Fuerbringer, Elkhorn Prairie, Washington Co., Ill - Post Office: St. Louis, care of Rev. C. F. W. Walther

Rev. Ch. A. Selle, Chicago, Cook Co, Ill - Post Office: Chicago, Ill.

Rev. F. W. Richmann, Fairfield Co, Ohio -Post Office: Lancaster. Ohio.

Rev. J. Trautmann, Danbury, Ottawa Co, O. - Post Office: Port Clinton, Ohio.

Rev. C. L. A. Wolter, Fort Wayne, Ind. - Post Office: Fort Wayne, Ind.

Rev. Tb. Jul. Brohm, New - York City - Post Office: New - York, N. Y.

Rev. W. Hattstädt, Monroe, Mich. - Post Office: Monroe, Mich.

Rev. I. E. Schneider, Marion, Marion Co, Ohio. Post Office: Marion, O.

Rev. A. Detzer, Williams Co, Ohio - Post Office: Bryan, Ohio.

#### C. Preaching Ministry Candidates.

Carl Fricke, Wisconsin Visitor. - Post Office: Fort Wayne, Ind.

J. Lor. Flessa, Frankenmuth, Mich. - Post Office: Bridgeport, Mich.

#### D. At this year's synodal assembly appeared congregational deputies.

Ernst Voß, deputy of the community of Fort Wayne, as well as the communities of Allen and Adams Co, Ind.

F. W. Barthel, deputy of the parish of St. Louis.

J. Heinke, Kosciusko Township deputy and Marshal Co, Ind.

J. L. Bernthal, deputy of Frankenmut, Mich.

The Synod was opened by Pastor A. Selle, who addressed the assembled brethren, in which he explained and emphasized the important purpose of this meeting. Thereupon the preliminary signing of the synodal constitution took place, first by those pastors and their deputies who had taken part in the drafting of the same at the last conference, so that these first constituted themselves as a synod and then carried out the admission of the others. These first signatories organized themselves as synodal bodies by electing the officials *pro tempore*, namely: Pastor C. F. W. Walther as President, Pastor W. F. Husmann as Secretary, and Dr. W. Sihler as Cassirer. - Now the admission and signing of the remaining pastors took place, and was continued on the following days with those arriving one by one. - However, the necessary difference was made, according to chapter III, line 3 of the constitution, that only the preachers authorized by their congregations and thus joining with their congregations and their deputies

were accepted as voting members of the synod, whereas the preachers who were only acting for themselves and thus without their congregations were accepted as advisory members.

Note. Advisory members of this synod are therefore not, as in other synods of this country, merely accidental and temporary, but real, permanent members of the same.

The Secretary.

### **Luther from the angle preachers.**

(S. L. Works. Hall. VII. 534. ffl.)

Matth. 5, 1. 2. Here the evangelist makes a preface and presentation of how Christ stood for the sermon that he wanted to preach, that he went up on a mountain and sat down and opened his mouth so that it could be seen that he was serious. For these are the three things, as they say, that belong to a good preacher: First, that he stand up; second, that he open his mouth and say something; third, that he may stop.

The appearance is that he presents himself as a master or preacher who can and should do it, as he who is called to it, and does not come from himself, but to whom it is due from duty and obedience; that he may say: I do not come by my own choice and discretion, but must do it by virtue of my office.

This is said against those who have caused us so much trouble and torture up to now and will continue to do so, the ruffians and pranksters who now and then stray, run and strike in the countryside, poisoning the people before the priest and those in office or in authority know about it, and so throw down one house after the other until they poison a whole town, and then from the town, a whole country. To prevent such sneaks and pranksters, one should not allow anyone to preach who has not been commanded to do so and who is not in office; nor should anyone, even if he is already a preacher, allow himself to hear a false preacher in a papist or other church who deceives people into preaching against him. Neither should he sneak into the houses from time to time and preach special sermons; but stay at home and wait for his office or preaching chair, or keep silent, if he does not want to or cannot publicly step into the pulpit.

For God does not want anyone to go astray with His word, as if someone were driven by the Holy Spirit and had to preach, and thus seek out places and corners, houses or preaching booths, where he has no ministry, because Paul himself did not want to preach in the places where the other apostles had preached before, even though he was called by God to be an apostle. Rom. 15, 20. 2 Cor. 10, 15. 16. Therefore it is written here that Christ went freely and publicly to the mountain when He began His preaching ministry, and soon after (v. 14.) He said to His disciples: "You are the light of the world. Item (v. 15): "Do not light a candle and put it under a bushel, but set it on a lampstand to give light to all who are in the house." For the ministry of preaching and God's word should therefore shine like the sun, not creeping in the dark, and playing at being a blind cow, but acting freely in the daytime; and let it be seen under the eyes, so that both preacher and hearer may be sure that it is rightly taught and the ministry commanded, that they may have it no secret. Do likewise; when you are in office and have orders to preach, come forward freely and publicly, and spare no one, so that you may boast with Christ, "I have taught freely in public before the world, and have spoken nothing in secret," and so on. Joh. 18, 20.

But sayest thou, How? shall no man learn nothing, except it be publicly? or shall not a householder teach his servants in his house, or keep a pupil or other with him to read unto them? Answer: Yes, that is well done, and a proper room and place for it. For it is the duty of every householder to bring up his children and servants, and to teach or instruct them.

let them. For he is in his house as a priest and bishop over his household, and he is commanded to see what they learn and to answer for them. But this is not for thee to do out of thy house, and to intrude thyself into other houses, or into the houses of thy neighbors. Neither shalt thou suffer that any creeper come unto thee, and make a special preaching in thy house, which he is not commanded to do. But if anyone comes into a house or town, he must be given a certificate that he is known, or a seal and letter must show that he has orders. For it is not necessary to believe all the pranksters who boast of the Holy Spirit, and go to and fro in the houses with it. In short, it is said: The gospel or preaching ministry should not be heard in a corner, but high up on the mountain, and freely and publicly in the light.

(Submitted.)

### **Methodism.**

In No. 22 of the "Apologist" a Methodist opens his attack on us with the strongest Methodist evidence against the Lutheran Church, namely with a certain Stephan. This man is unforgettably dear to the Methodists, he is their patron saint and ally against the truth of our pure confession, their Goliath, whom they, like the Philistines, tirelessly send out of their camp every day to mock Israel. And now what is this their strongest proof? "Once upon a time, years ago, a Lutheran congregation deposed an unworthy preacher, therefore the Lutheran church is not the true one." A true Methodist conclusion and worthy of the swarm spirit. Continue, Methodists, to answer us in this way, so that your own foolishness may strike you and you yourselves may thoroughly convince all Christendom of your utter spiritlessness.

Peter Schmucker is now to be called "father" in spite of our explicit warning. That there is a spiritual fatherhood, the Christian church has always recognized, so also the designation: church father, confessor. But if Mr. Schmucker, like the papist priests, allows himself to be adorned with the standing honorary name father, then this is and remains a punishable priestly conceit, which is obviously forbidden by the Lord Matth. 23,9, especially since Mr. Schmucker is not a real spiritual father at all, because he leads his alleged spiritual children to unbiblical falsehoods.

mers seduced.

That Methodist has the shameless impudence to pass off our well-founded report for palpable lies. Hereby he does not insult us, but his own, because what we have written, we have heard from the mouths of "converted" Methodists themselves. Of these, someone assured us that he had read the Ge- He said that he was certain of the forgiveness of his sins, because when he knelt at a Methodist camp meeting, his head was touched by an invisible hand, and thus he received the testimony of the Holy Spirit. Spirit. Others had received the same by seeing Christ in the form of a lamb, the Holy Spirit in the form of a dove, and the Holy Spirit in the form of a dove. We want to see what Methodist holiness is. We have publicly confirmed the truth of our statement. We have publicly confirmed the truth of our statement, and therefore expect that Methodist to publicly retract his accusation; if not, he remains a malicious desecrator. But what shall we say of the Methodist camp meetings where it goes on like this? Are these the effects of the Holy Spirit? Is this the marriage of the Lamb? Nevermore. It would be blasphemy to say so. Every Christian who has some experience and knowledge of the nature and work of the Holy Spirit will fully understand. Every Christian who has some experience and knowledge of the nature and work of the Holy Spirit will agree with us that these are devilish deceptions and infernal weddings at which poor souls are unfaithful to their true Bridegroom and the covenant made with Him in Holy Baptism. The spirit of the devil and the infernal marriages are the reason why poor souls become unfaithful to their true bridegroom and to the covenant made with him in holy baptism.

Our adversary is very unholy about the fact that the Lutherans do not praise the errors of his sect as truth and also warn their fellow believers against them. Who is the attacked part? The Lutheran church. Who is prowling around the Lutheran congregations and homes without ceasing to preach apostasy from the true faith? The uncalled false prophets of the Methodist sect. That they now spew poison and bile against the Lutherans who resist their murderous intrusion is something they must do, for as is well known, ravening wolves are never more ferocious than when they have to depart from the well-kept sheepfold of an undone cause. If they have called the father of the house Beelzebub, how much more will they call his household members? Matth. 10,25. We gladly give you our persons, blaspheme them as you like; but not our doctrine, because it literally agrees with the gospel, it is of God. Do you want to fight

against God? Are you stronger than He? Humble yourselves, then, under the mighty hand of God. Kiss the Son, lest he be angry and you perish in the way; for his wrath will soon be kindled, but good to all who trust in him. Ps. 2, 12. Hermann Fick.

### **Luther from the gushers and lurkers.**

We are to remember that the devil will not come in wolf's clothing, but that he will have a sheepskin around him. How at this time the Anabaptists and the spirits of the mob come sneaking in with good, smooth words: "Dear child, you have had many preachers and heard many things; But you have not been preached to rightly. You must not only have God's word, but you must have the spirit, spirit. Christ is not properly presented to you through the preaching of faith; you must come here. With such words they make the people shy, so that they listen to them: Well, it is not to be despised nevertheless. Thus the devil creeps in, that one thinks it is Set. Paul, yes, an angel from heaven. (L. W. Erlanger edition. Vol. IV, page 401.) .....

### **The fourth volume of "The Lutheran."**

Although we must boast with humble gratitude that God has visibly promoted the publication of the "Lutheraner" which we have undertaken in trust in Him, that is, that the readership has increased from month to month and that we have never been embarrassed about raising the costs, we have nevertheless, guided by the desire to see our paper in better hands, made the request to the Honorable German Lutheran Synod of Missouri, Ohio and other states to leave the "Lutheraner" at its free disposal. The aforementioned Synod has accepted this request; the "Lutheraner" will therefore appear as its organ at the beginning of the fourth year. The further editing is to be left to the present editor, and the publication to the Rev. J. F. Bünger and F. W. Barthel, who both reside here.

We open this to our readers with special pleasure. The Synod will not only undertake to publish the "Lutheraner" in an expanded form (in a whole sheet of four pages) from the 4th year on, for the previous annual subscription price of 1 Thaler, but several of its members have also undertaken to provide regular submissions for the paper; steps have also been taken to obtain such correspondence articles from capable men in Germany, through which the readers of the "Lutheraner" shall in future receive continuous news of the state and fate of the Church in Germany. We must, of course, point out that the Synod, seeing that the now significantly increasing publishing costs will be covered, hopes especially from the dear brothers in office that they will make it their concern to distribute our paper as widely as possible in their circles; they also feel compelled to make it obligatory for each subscriber to pay in advance for the entire year.

Finally, we note that from the beginning of the 4th year, only letters containing information for the journal are to be sent to the editor, but all other letters containing business, orders, cancellations, monies, etc., are to be sent to the address of Mr. F. W. Barthel, care of C. F. W. Walther, St. Louis, Mo: Mr. F. W. Barthel, care of C. F. W. Walther, St. Louis, Mo., to be sent here.

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Paid.

2nd half of the 2nd year Mr. Bruns.

2. " " 3. " do. W. Frerking.

2. " " 3. Messrs. Birnz, G- Brakmann, I. Dedek, F. Frerking, Roidenbach, L. and F. Stünkel, Thürna.

1st half of the 4th year, Messrs. Birnz, Neidenbach, L. and F. Stünkel. >-)

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**Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.**

**Conversation of two Lutherans about church constitution.**

## IV.

The day of the Lord dawned, the noise of everyday work was silent, holy Sabbath silence was poured out over heaven and earth, interrupted only by the serious tones of the church bells, which rang far and wide through the echoing woods and invited the inhabitants to worship. Festively decorated, they rode up from all sides, joined in ever larger processions, and finally stopped in front of the church, which lay in the center of the settlement. A glorious hymn of praise went up to the Lord; since a preacher was still missing, the congregation was edified by the reading of a sermon by Luther on the Gospel of the day, after which everyone returned to his own.

Let us still consider the external arrangement of the synod, said Erich, when a quiet hour was found in the afternoon.

S. You know that besides the advisory members, who have the same right to speak, but do not vote in all cases, it is the preachers and deputies who form the synod.

E. I am pleased that in this way each congregation retains its rights and freedoms in the synod, in that its preacher and deputies have the same right to vote as the others.

S. However. But at the same time the Synod imposes upon all the most sacred duties, in that its Constitution says, Chap. VI. E. § 1: "Each member of the Synod, according to his profession, powers and means, shall apply all diligence and earnestness to the best possible attainment of the purpose intended by the Synodal Union, namely, the most necessary preservation of the purity and unity of doctrine and the preservation and propagation of the Church."

E. This is the highest, most sacred purpose for every Lutheran.

S. Now Christian wisdom must advise us how our assembly can best serve this purpose.

E. And what does she advise?

S. Of course, there are many things to discuss during the meetings, speeches are made, and often there are lively arguments.

E. But can't some disturbances arise from this?

S. To prevent this, we elect a president. He has to lead the course of the negotiations, so that everything is organized in a Christian order, ch. VI.

A. § 1.

E. But if the president has meetings?

S. In this case, we elect a Vice-President, who, at the request of the Praeses, shall take his place in all matters, Chap. B. § 1.

E. You also appoint a secretary?

S. The latter shall keep the minutes during the synodal proceedings. Chap. VI. C. § 1.

E. And what does the Cassirer have to do?

S- The same shall attend to all pecuniary matters in the name of the Synod and as directed by it. Chap. VI. D. § 1.

E. These are all the officials of the Synod?

S. Yes. It is self-evident that without them the synod can neither maintain order nor conduct its business in an expedient manner.

E. They are indeed necessary, but they do not only function during the session of the synod?

S. No. Of course, there is always a lot of ongoing business that needs to be done as quickly as possible for the good of the congregations. Synodal resolutions are to be carried out immediately under the restrictions already mentioned to you. That is why we elect our officers for three years.

E. But how if the officials of the synod abuse the power conferred upon them?

S. For this case, ch. VI says: "The officials of the Synod shall exercise only such rights as are expressly

conferred upon them by the Synod, and they shall be responsible for them, as well as for the fulfillment of their duties to the Synod in everything. They may therefore be called to account by the Synod at any time."

E. So the highest decision always remains with the entirety of the communities?

S. That's clear. The officials are only

They are the instruments of the synod, and are therefore empowered to carry out such measures as are for the common good.

E. Therefore, I read to my delight that each of them is prescribed his rights and duties in the most definite way.

S. I bet, Erich, you still fear something from our synod for the freedom of the congregations in one respect.

E. Well what?

S. You still fear from the president.

E. You have indeed hit it. But since I have already heard so much about the principles of your synod, which are just as scriptural as they are Christian and liberal, I believed that this fear must also fade away.

S. And rightly so. There must be a personal central point from which the course of business can be guided according to certain principles.

E. It is necessary that, for the sake of order, a regulated superordination and subordination of offices and gifts take place.

S. Suppose we had not established the office of president. If the scattered Lutheran congregations then wanted to carry out a common rule of measure, they would either have to send for a meeting or a special letter would have to be sent to each one.

E. This would then give an endless rambling and confusion.

S. The Holy Spirit gives the gift of leadership to individuals. The Holy Spirit gives the gift of leadership to individuals so that they may serve their brothers.

E. Therefore, it is always simplest to authorize an individual to perform the occurring business according to a specific instruction.

S. Does it not concern you that only theologians can be elected to the offices of president, vice-president and secretary?

E. No. Because of their education, I also consider them most suitable for this. But another rule of your synod is, as far as I know, new here in America.

S. Which one?

E. That the President visit the congregations belonging to the Synodal Union to supervise the teaching, life and ministry of the preachers and school teachers.



S. A rule of measure, which I am very pleased about.

E. How so?

S. These visits, as well as the pastoral conferences connected with the synod, furthermore the district preachers' conferences, the work which our preachers and school teachers do on theological and pedagogical subjects, will be in the hands of the Lord the blessed means that the servants of the church strengthen themselves in zeal for the faithful fulfillment of all duties of the preaching office, and increase in knowledge.

E. The more educated, capable and conscientious the preachers are, the better for the churches.

S. Certainly. The office of preaching is so responsible and difficult that it must be a joy for a preacher to be visited by the praeses, as an experienced brother, and to be able to get some advice from him.

E. The President shall also report on the condition of the communities visited.

In this way, the Lutheran congregations will hopefully become better acquainted with each other. Living fellowship is urgently needed to counsel and help each other, to put away false teachings and teachers, and to strengthen us in the confession of the truth.

E. Therefore, I find it appropriate that the president is allowed to convene a congregational meeting through the executive board in order to get to know the congregation; but is there not a fear of interference from his side in the congregation's internal affairs?

S. No, that is expressly forbidden in his Instruction. And it says chap. VI. A.. § 13: "In his supervisory duties, he shall strictly follow the written instruction which he receives from the synod.

E. Now my last concern falls. I see that the officials are dependent on the synod, and that the synod with its officials is dependent on the congregation, so that therefore the rights and liberties of the congregations find the fullest recognition precisely through the synod.

S. And again, the congregations confidently vest the synod with the necessary authority to do everything that serves the common good.

E. If the synod did not have enough space to move freely, its laborious work would only be an empty game.

S. The salvation of the Church is its goal. This consideration determines its rights, liberties and limitations.

E. Thus, the synod has dependence, in that it serves the best of the congregations; independence, in that it does it consciously, not forced, but voluntarily, out of love; both together in their proper measure denote the essence of Christian freedom.

S. I consider the synod to be a moral

The person who is not subjugated by the churches any more than he is subjugated by them, but is free to them through love.

E. That is why I give it my full respect.

S. Mutual trust of love with the reservation that the Word of God alone binds and may rule, that is the bond between congregations and synod.

E. There is no better ratio.

S. With God's help, our synod will earn this trust more and more through its zeal for the preservation of pure doctrine, the wisdom of its counsels, and through its motherly care for the best of the congregations in general.

E. May the Synod find a wide field of its effectiveness.

S. She will use all proper means to the best of her ability to place the truth of our pure confession on the lampstand, so that the rays of it may shine in triumphant clarity far and wide through the night, and, if God gives grace, many more souls may be delivered from the captivity of false doctrine to the glorious freedom of the children of God.

E. Look around, what does false doctrine give birth to? Either a despondent, pusillanimous spirit, or an insolent presumption, in which the blinded boast as sinless saints.

S. And where does this come from? From the contempt of the full enjoyment of the means of grace, which is why so many poor souls cannot attain healthy life from God.

E. Therefore, the sad consequence is monkey conceit and servitude.

S. In contrast, the slogan of our church remains for eternity: truth, grace and freedom.

E. May the Lord bless the Synod so that it may be beneficial to the Church.

The friends talked to each other even longer as the parting hour struck. When will we see each other again? asked Siegfried. God willing, at your next synod, replied Erich. He and his companions accompanied Siegfried aboard the steamship, where they said goodbye to each other. The ship pushed off from the land, and for a long time the friends looked after each other with wet eyes, cloths wafted through the air, until the distance took them from their gaze.

Hermann Fick.

**First Synodal Report of the German Evangelical Lutheran Synod of Missouri, Ohio and Other States, dated 1847.**

(Conclusion.)

While we refer to the synodal report \*) itself, we clearly communicate to the wider circle of our readers the following resolutions of the said synod. ,

\*) The same can be obtained through Mr. F. W. Barthel, care of C. F. W. Walther, 8t. Louis, Mo. or by Rev. Dr. Sihler, Fort Wayne, Ind. 10 TtS., 2 pc. 15 TtS., 3 pc. 20 Lts., 12 pc. 80 Cts.

**in regard to the synodal constitution.**

a. Resolved: That as an amendment to the Constitution, the following be submitted to the municipalities concerned for confirmation or rejection, as the case may be:

"Since the synod is only a deliberative body in regard to the self-government of the individual congregations, no resolution of the former, if it imposes anything on the individual congregation, has binding force for the latter.-Such a synodal resolution can have binding force only when the individual congregation has examined it and voluntarily accepted and confirmed it by a formal congregational resolution.-If a congregation finds the resolution not in accordance with the word of God or unsuitable for its relationship, it has the right to reject the resolution."

b. Resolved: That to the 10th paragraph of Chapter IV of the Constitution be added:

"If the Synod, according to chap. IV. 10. of its Constitution, the Synod takes it as its business to strive for the greatest possible uniformity in the ceremonies, it does not, as § 14 of V. states, proceed from the principle that such uniformity is necessary to the essence of the true church; rather, it only considers such uniformity to be beneficial, especially under the circumstances in which our church finds itself. - The Synod also wants that in the introduction of any ceremony no coercion be applied, but that, after thorough instruction of the conscience, everything be placed in the Christian freedom of the congregation concerned.

**2. with regard to educational institutions.**

With regard to the establishment, maintenance and supervision of institutions for the training of future preachers and school teachers for the service of the church according to ch. V. § 9. of the Constitution, the Synod considers it very desirable that such private institutions, which up to now have been connected with it only by some of its members, be placed under the direct supervision of the Synod. Therefore

a. Resolved: That the representative of the German Brethren, Rev. Löhe, be asked whether the founders of the Fort Wayne Seminary are willing to formally hand it over to the Synod for free disposition, and nevertheless continue to support it with funds, books, etc., as far as the Lord is able, since the Synod, especially now at its formation, would not be able to maintain the Seminary.

b. That the Reverend Löhe, because of the possible appointment of Pastor Oster to the Seminary at Fort Wayne, be requested to bring all of Pastor Oster's writings to the attention of the Synod as soon as possible.

c. The commissioned committee has written a letter to Mr. Pastor Löhe in Neudet

telsau, Franconia, to Professor Dr. Delitzsch and Diaconus Karsten in Rostock, Pastor Dr. Petri in Hanover, and Professor Dr. Harleß in Leipzig, to inform them of the state of emergency of our church here with regard to a theological college for the education of Lutheran preachers and to request them to apply to those in the old fatherland who are interested in the prosperity of the Lutheran church here for support in founding such a college. In this letter it should be pointed out that the synod wants to give this support to the theological college in Altenburg, Mo., for further assistance, if it should be handed over to it by the congregations concerned for management and supervision. 3. concerning internal and external missions.

a. Resolved: To send the candidate of the holy preaching office, Mr. C. Fricke, as a visitor. Fricke, as a visitor to the preacherless Lutheran settlements in the West, with an instruction.

b. Resolved: That a commission for the mission to the Gentiles be appointed to correspond on behalf of the Synod with the Central-Missions-Verein in Nuremberg, and to request an official report from Pastor Löhe as to whether the missionary society in question in Germany has decided to place the Lutheran mission to the Gentiles in Michigan under the supervision of this Synod.

4. in relation to the preachers and congregations of the Synod.

a. Resolved: In the next year, according to the judgment of the Synod, the following subjects are to be mainly pursued in word and writing: Church; means of grace; relation of prayer to the same; justifying faith; law and gospel; Christian liberty; especially the fight in doctrine and defense against Methodism under all its various names, especially also against the so-called "Evangelical Fellowship," which seeks to creep into the congregations under this name, as well as against all church menagerie.

b. Upon being informed that Mr. Ludwig in New York intends to publish the Concordia Book, and that he has procured the unaltered reprint of Luther's Small Catechism), the Synod declared that it would do everything in its power to promote this publication of the Concordia Book projected by Mr. Ludwig, -and that it hereby wishes to have the attention of all congregations of its district drawn to that reprint of the Small Catechism.

c. Resolved: Whereas we have come to know that some congregations are concerned about having to pay certain annual monetary contributions through their affiliation with the Synod, we hereby declare that we will 1. only so

\*) The same is also available in St. Louis through F. W. Barthel, the dozen for one dollar.

2. that we want to go far in achieving ecclesiastical purposes that require more funds than are available to us; and 2. that we raise these funds only through voluntary collections.

d. All preachers of the synod shall establish schools in their congregations and, if necessary, hold them themselves.

e. The publication of a book of sayings and a German reading book should be considered.

f. The entire district of the synod has been divided into the following six preacher conference districts:

1st District: St. Louis, Mo.;

2. do. : Chicago, Ill.;

3. do. : Fort Wayne, Ind.;

4. do. : Monroe, Mich.;

5. do. : Fairfield, O.;

6. do. : New-York, N. Y.

g. In consideration of the invitation extended to the Synod by the congregation of St. Louis, and in consideration of other cogent reasons, St. Louis was designated as the place, and Wednesday after Trinity, 1848, as the time of the next Synodal meeting; and it was resolved that Rev. Löhe be invited to attend this next year's Synodal meeting.

The resolutions of the Synod now also include those concerning the publication of the "Lutheran", which have already been mentioned in the last numbers of the same; they also include the three issued instructions: 1. for the President of the Synod, concerning his visiting journeys, - containing 13 paragraphs; 2. for the visitor recommended by the Synod, also of 13 paragraphs; 3. for the Praeses, Secretary, and Cassirer of the Missionary Commission; which documents, important for the Synod, would take up too much space here.

In addition, the synodal report contains several notices of submissions made, including an expert opinion regarding several charges brought against Pastor Krause by former members of his congregation; a response to certain concerns raised by Pastor Geyer against the synodal association; and a discussion of certain disputes between Father Bürger and several Lutherans in Buffalo, which were reported to the synod for evaluation.

Finally, we display the officers and standing committees elected for the next triennial synod term:

s., Officers of the Synod: C. F. W. Walther, Praeses; Dr. W. Sihler, Vice-President; F. W. Husmann, Secretary; F. W. Barthel, Cassirer.

b. Members of the Examination Commission in addition to the President G. H. Löber and Dr. W. Sihler. The following were also elected

c. for correspondence with foreign countries: G. H. Löber.

d. to the chronicler: Ottomar Fürbringer.

e. to the Mission Commission: C. J. H. Fick, Chairman; A. Crämer, Secretary; F. W. Barthel, Cassirer.

f. to the committee for publication of the "Lutheran": J. F. Bünger and F. W. Barthel.

May the Lord our God be kind to us and promote the work of our hands, yes, may He promote the work of our hands. Amen.

## B.

### **New sample of Methodist forgers, together with an occasional reference to the forgeries of Mr. d'Aubigne.**

The falsification of historical or other documents is a crime which is considered most shameful and disgraceful even by the world, and by which the guilty party, when publicly exposed, still loses credit forever even in these corrupt lines of ours. We therefore seem to have hit the right spot, since in the 22nd and 23rd number of our paper we publicly reprimanded a falsification of history of which the Methodist "apologist" was guilty. Mr. Nast, too, must have realized what an embarrassment he had given himself by including those falsifications, and in what danger his community had thereby got into of losing even the last vestige of confidence among the Germans; for while he had observed a persistent silence against us for a long time, or had only dealt us murderous blows, he now felt impelled to publish a long article in his "Apologet", in which he had informed his Methodist co-worker (or himself?) of the fact that in the Lutheran "Apologetic" he had been accused of a "falsification of history".) from the grave sin of falsifying history, which was proven to him in the Lutheran.

But how does Mr. Nast fare here? Not only does he betray his evil conscience \*) only too much by uttering the vilest invectives against us, falling completely out of the role of a Methodist saint, but in the great excitement into which he may have been plunged, he even lets himself be tempted to commit once again the sin from which he just wanted to purify himself and his own.

In the Apologist, someone had claimed to prove the Lutherans' false doctrine of the Holy Communion. In the Apologist, someone had claimed that the first church had not taught the bodily presence of Christ in Holy Communion. Therefore, even in Marburg, Luther could not name a church father who agreed with him in this doctrine. We raised our voices against these obvious falsifications of history and, as far as the first falsification is concerned, proved the opposite.

\*) We mention here that Mr. Nast did not send us this very issue of his Apologist, in which he not only attacks us, but also challenges us to defend ourselves. We do not want to believe whether his bad conscience is also involved in this, according to the love that turns everything to the best.

The first part with passages from the first post-apostolic ecclesiastical writers. If Mr. Nast wanted to justify himself, his task was of course to show that our evidence did not prove what it was supposed to prove. But what does Mr. Nast do? In order to divert his teaching from our eye-opening proofs, he tries to get to a completely different chapter by a clever but dishonest twist. He suddenly lectures us in apparent seriousness about basing one's faith not on the church fathers but on the Bible, and thus, like certain people, puts what could have betrayed him into our pockets in the hope that no one will notice his handiwork. Whoever thinks that the Methodists cannot be trusted with such filouteries, should read the 446th no. of the apologist himself, and he will find it.

But, one will say, how was it possible that Mr. Nast could accuse us of basing our faith on the church fathers and not on the Scriptures, since we ourselves have rejected this so decisively in that very essay? Mr. N. achieved this masterpiece of polemics by once again using the means of falsifying reports, which he has often found to be effective. He tells his readers quite correctly our sincere and humble confession that in the time of our first revival we, unfortunately, like the Methodists, did not want to rely on the clear words of Christ alone and at that time also looked around for the fragile supports of the testimony of the apostolic fathers. But the main thing Mr. Nast, as a practiced falsarius, omits, namely, that we ourselves wrote here: "Unfortunately, we ourselves must confess here to our shame" 2c.; "Later it became apparent to us how sacrilegiously we had acted." Omitting this, he now takes up arms against us in front of his unsuspecting readers as against a man who had wanted to argue that one should not base one's faith on the Bible, but on the Church Fathers; while we had only mentioned the Church Fathers because the Methodists had falsely referred to them and wanted to base their faith on them! If Mr. Nast now wants to lay claim to an honest name, he should confess his falsity, and we will never again remember his sin, to which he perhaps only allowed himself to be seduced in the greatest embarrassment.

We now proceed to that part of Mr. Nast's answer in which he seeks to prove that Luther really could not have named a church father in Marburg who was on his side in the doctrine of Holy Communion. He tries to prove that Luther really could not have named a church father in Marburg who was on his side in the doctrine of Holy Communion. Having arrived at this subject, Mr. Nast seems to have caught his breath again, after the aforementioned may have squeezed out many a drop of sweat.

We had, in fact, joined the Methodists in the that they admittedly lack a thorough insight into the history of the Reformation, so it is no wonder that they go astray as often as they venture to do so. With a visibly triumphant heart, Mr. Nast writes: "Fortunately, in our days, a pious and learned theologian, d'Aubigne, has written a history of the Reformation," and he had already read it a year ago. Hereupon now Mr. Nast the history of the Marburg Colloquium with; and right-there it is! -there you will find in round words what the Methodists had written. For that is what we want ! do not even bring into consideration that the latter claim that Luther could not have named a church father, while the source of their historical sciences says that he did not want to name one; such a small falsification is, of course, a gnat to the conscientious Methodists, whom they do not let any "unconverted" Lutheran make a cameo of.

Apart from the fact that the Methodists themselves have falsified the report of their own author, no one will blame us if we seek an answer to the question: What faith does the Frenchman d'Aubigne deserve in regard to his so much praised and so generally disseminated history of the Reformation? We answer: - not the least. And in order to prove this admittedly harsh reproach, at which all unionists will secretly cross themselves, we hope to soon be able to present our readers with a complete critique of his entire work; But lest the readers suspect that we, since we would certainly have learned something in our intercourse with the Methodists, are only looking for an evasion in the promise of a later critique of that work, we want to show by what Mr. Nast has presented to us excellently, as an example, what faith Mr. d'Aubigne deserves, despite his alleged proving quotations from the sources.

Among other things, Mr. Nast has printed the following passage from the aforementioned work:

"In fact, there was no longer any reason to drag out the conference. "Luther, unbending and imperious in this matter," as his great eulogist, the Lutheran historian Seckendorf, himself says: (*Lutherus vero, ut erat kero st imp6rioso inZonio. Keck. p. 136.*), "insisted that the Swiss should virtually submit to his opinion." Here Mr. d'Aubigne tries to beat us Lutherans with our own weapons by saying that even Seckendorf, this

great defender of Luther and his works, had to admit that Luther was a man of an "unbending" (ksro i.e. wild, unruly) "and *imperious* (*imperioso* i.e. domineering) spirit" who only wanted to assert his "opinion" in a bossy way. What do we poor Lutherans want

What can we say when a Seckendorf, to whom all the most important original documents concerning the history of the Reformation were open for inspection, had to make such concessions? With this single quotation, Mr. d'Aubigne has obviously shut the mouths of all Lutherans who still wanted to claim that Luther also had a good conscience in his fight against Zwingli and did not defend his cause, but God's cause. Who can now be surprised that Mr. d'Aubigne is now lifted up to heaven by all Protestant sects, since he gives them such weapons in their hands against the poor Lutherans? O, how mildly will Mr. Nast's tears of joy have flowed when he wrote out this passage? How he will already have feasted in his spirit on the blushing and blanching that the reading of this passage will cause in us.

Unfortunately, we have to disturb this joy of Mr. Nast by informing him that the above quotation is an infamous falsification. Seckendorf's *Historia Lutheranismi* is, in fact, a refutation of a French Jesuit named L. *Maimbourg*, whose book: "Histoire du Lutheranisme" Seckendorf has included in his book in Latin translation in such a way that a chapter always precedes the Jesuit's presentation, whereupon Seckendorf proves the Jesuit historical falsifications occurring therein, furthermore refutes the occurring Calumnias and finally presents the true existence of the things from the sources. This great, rare and incomparable work we also have "fortunately" in our library. Therefore, when in that excerpt from d'Aubigne's History of the Reformation the citation from Seckendorf immediately struck us as most disconcerting, we hurriedly looked up the passage given after Pagina, and what did we find? - listen and be amazed! - "d'Aubigne has fraudulently cited what are words of the Jesuit Maimbourg as Seckendorf's words." Would to God, one could hope, Mr. d'Aubigne would have done this out of ignorance! But this is unthinkable, because the words of the Jesuit and Seckendorf are clearly enough distinguished by the fact that the former are set with blocked writing and over the whole page, and Seckendorf's with small writing in two columns. The words of the Jesuit are as follows;

*Cum Lutherus vero, ut erat fero et imperioso ingenio, semper urget, ut ille sententiae suae se submitteret" etc.*, i.e. in German: "But since Luther, as he was a man of unbending and imperious disposition, always insisted that the latter submit to his opinion" 2c. Seckendorf's words on this matter read (page 139) thus:

*"Ferum denique et imperiosum ingenium absque calumnia Luthero objici nequit, nisi probetur, illum non conscientiae et veritatis; sed suae tantum opinionis et autoritatis in*

*tuitu tantam, quae ex concordia sperabatur, utilitatem rejecisse*; i.e. in German: "Finally, Luthern cannot be accused of ""an unbending and imperious way of thinking"" without neglect (!), if one does not prove that he did not reject such a great advantage as one hoped from the union, not for the sake of conscience and truth, but for the sake of his opinion and reputation.""

We now ask every reader who still cares about truth, who can believe Mr. d'Aubigne in even one piece of his story, if he cannot look up the books from which he cites himself? for who has ever encountered a more impudent falsification than the one just discovered? Consider: Mr. d'Aubigne does not only name Seckendorf, he also names the work in which he is supposed to have given that defamatory testimony about Luther, he even gives the page where it is supposed to be, gives the sentence with speech marks and, so that the reader should consider a deception impossible and the looking up superfluous (?), he gives the alleged words in the language of the original, namely in Latin. What kind of authority is a man who tries to deceive his readers with such arts of deception? In the eyes of truth-loving, even only reasonable people, he can be no authority at all. May Mr. Nast therefore continue to want to make his falsification with the falsifications of Mr. d'Aubigne to truth, with people who have knowledge of history, he will only make himself contemptible by this authorial alternating riding. We hereby declare to Mr. Nast: if he wants to get into his stride about historical subjects, it is not enough that he prescribes the first best book of Philadelphia and leafs through it a little; he must then rather occupy himself with the study of the Otherwise, he will perhaps still have to leave the battlefield sometimes with his sources as disgraced as at present with his "fortunately" found "pious and learned" d'Aubigne. Mr. Nast writes: "The apologist hopes.... The apologist hopes... to make Pastor Walther even better acquainted with the Church Fathers than he was in Leipzig. If Mr. Nast here again places his confidence in a fortunately found booklet of excerpts, where the apparatus he needs is already collected, we advise him not to proceed too quickly, and indeed to first look up the citations himself, otherwise he might be the only one who later did not laugh at his boasting.

We cannot refrain from finally expressing our deepest regret here that America in particular is actually flooded with the historical works of Mr. d'Aubigne.

has been published. In view of the great lack of thorough knowledge of history and of the means to learn about it from its sources, it cannot serve its purpose.

fail to show the crassest indifferentism.

and to promote a false union! The book is not only so! dangerous not only because the story is told in a dramatic-romantic form with French ease, but because the reformed author also gives himself the appearance of great impartiality by presenting Luther on the one hand in his outstanding form as the hero of his story, while on the other hand he unobtrusively casts more and more shadows on the noble man of God and, as we have seen, does not disdain even the most obvious falsifications of history in order to derive Luther's faithful fight for the purity of the Word against the Reformed falsifications from the poisonous source of pride. How pathetic Luther stands there according to d'Aubigne's account in Marburg! Like a stubborn child, who, if his will is not his own

is done, viciously stamps with the feet. The richly gifted author alone will one day have to answer for the damage he has already caused by his dishonest representation of one of the greatest works of God.

and will continue to do so. Those who seek truth, be warned.

(Submitted.)

### **A word about church melodies.**

One hears many complaints in our time that spiritual singing in homes and families has decreased and become extremely rare. And it is unfortunately all too true that our time is very different from the past in this respect. Whereas otherwise in most families the father of the house would spend the morning and the evening with his family in earnest singing.

The silence of Sunday afternoons was sweetly interrupted by the spiritual singing that resounded from many a house, so that one was involuntarily reminded of the words: "God, you are praised in the silence of Zion, and vows are paid to you" (Ps. 65:2).

Now one rarely hears such praise of God in the houses and the spiritual singing is almost entirely limited to the public church service. What may well be the

What could be the cause of this sad phenomenon? Many reasons could be given, especially that in the time of rationalism our hymns were deprived of their power and anointing, and that with it the air in the

singing of them had to fall away. But as little as the correctness of this assertion can be denied, the falsification of the songs is not the only main reason. It is accompanied by an equally important one. It has been repeatedly and thoroughly investigated in recent times by hymnological researches.

It has been shown by scientists that it is mainly the

the corruption of church melodies has also caused the disappearance of sacred singing in the home and its deterioration in church services.

Perhaps some readers may be of the opinion

It seems to be as if the sacred melodies were sung in the same way as now. But a look at the chorale collections of the 16th and 17th century teaches that the former church singing was quite different from the present one. Today, no difference is observed in the slower or faster performance; in the past, this difference was strictly observed and songs expressing joy were sung faster, and songs expressing pain and sorrow were sung slower. Otherwise, one delighted in simple, grandiose tones and avoided, as much as possible, passages, superfluous ornaments and flourishes; now one shuns the delimitation of the individual intervals, sings no series, fifth, fourth, indeed often not even a third more, without adding one or two continuous tones, and the flourishes and useless ornaments are so many that almost every congregation has its own special ones. Once

the sacred melody moved alternately in whole, half, quarter, and eighth notes, and had not only the even measure, but also often the odd one, so that thus a diversity took place with regard to the rhythm (time measure), and according to the measure the sacred song was almost equal to the secular one; now one makes no difference at all with regard to the time measure, holds out one note as long as the other, and makes use of almost all the notes of the secular song.

common of the straight tact.

There can be no doubt that the earlier way of singing is preferable. The one who composes the melody for the song is the poet's other self, and the melody must necessarily emerge from the content of the song itself if it does not want to blur the character of the song or even contradict it. Would it be possible, for example, to sing the songs "Nun freut euch lieben Christeng'mein 2c." and "Aus tiefer Noth schrei ich zu dir" 2c. in the same way and to the same melody? Would one not, in order to preserve the content of both

How do you express the content of a song, the former in a cheerful way, the latter in a lamenting way, the former slowly, the latter quickly? The content of the song must therefore be expressed through the key and the progression of the tone, as well as through rapid, moderate or slow performance. The rhythm, in particular, contributes to this unity of the melody with the song and the perfect expression of its character.

If the individual words consist of longer and

shorter syllables, longer and shorter tones in the melody are already caused by this; and if in human speech every sentence has melody and rhythm, and in the reading aloud of a spiritual song the sensation of the reader is mainly expressed in the sometimes longer, sometimes shorter pronunciation of the

It is clear that this can and must also take place in the singing of a sacred song, and it is difficult to understand how the character of the song can be expressed entirely through the melody, and how the feelings of the singer can be expressed through the melody.



should not be paralyzed when one wants to sing one tone like the other. The same fatal impression that a speech would make on us, in which all words would be pronounced equally fast or equally slow, would necessarily also have to make on a tender, unaccustomed and unspoiled ear the chorale, in which all tones would have the same duration, as it happens today consistently. The rhythm is something natural not only in the secular melody, but also in the sacred, and therefore the older church melodies stand far above the present ones. Mau perhaps objects that through rhythmic singing, the chorale loses dignity and solemnity; but this objection proves nothing more than that the one who makes it has never tried rhythmic sacred singing, or not quite. Therefore, one should only make an attempt. Just once compare the unchanged church melodies with the changed ones. Just sing the old rhythmic melodies once, or have them sung to you, and hold back your judgment until you have tried this several times. Certainly, you will not fail to give them preference without hesitation, and over their freshness, liveliness, power, and warmth, you will lose all desire and pleasure in our present, boring, sleepy, dragging, and the character of most songs blurring and denying sacred singing.

And it was precisely the abolition of these old melodies and the tasteless alteration of them that mainly deprived the people of all desire for sacred singing and banished it from the homes. The change of songs and the change of melodies went hand in hand in the disgraceful time of unbelief. Since one could no longer find pleasure in the originally beautiful old songs, and therefore laughed at them and robbed them of their power and anointing, one could also no longer feel comfortable in the singing styles of the fathers, and these naturally had to put up with the same robbery. How else would the old cloth have fit on the new dress! What had been brought about, however, is evident. For the sacred song emerged from the folk song, and because the former was deprived of the character of the latter, the people became bored with the new sacred song, which did not appeal to them, and, having nothing else, resorted to purely secular and, according to the lyrics, mostly unchristian songs, and family singing fell away, and this inevitably led to the singing in the church services, which is so deficient today.

With the renewed life in the Lutheran Church in Germany and the more

For example, the beautiful, lovely and well-known melody: "O Welt ich muß dich lassen" 2c. or: "Nun ruhen alle Wälder" 2c., of which Mozart said that he would like to give his best composition around it, - is taken entirely from an old folk song.

In view of the increasing pleasure in the old, strong songs of the church, it is therefore quite gratifying that the return to the old songs is also united with the return to the old melodies. This is proven by the hymnological works of von Tücher, Layriz, Ortop, etc., as well as the introduction of old melodies that has begun here and there. Accordingly, it would be very desirable that our American Lutheran Church would make use of its undiminished freedom in this respect as well, and gradually make friends again with the old melodies of our church, and that the dear publishers of the newly published Lutheran hymnal published by the Lutheran congregation in St. Louis would do so. Louis, a booklet of melodies was also promised, so the writer of this book ventures the modest question of whether some consideration could not be given to rhythmic singing, such that each melody or each main melody would be recorded twice, in its original and in its present form. In this way, the booklet would be useful both for the friends of the present and for the friends of the earlier church singing, and the comparison of the present with the original melodies would make the difference between the two quite clear and recognizable, and awaken and promote interest in the latter here and there.

May the Lord make us feel at home again in the songs and chants of the holy church. May the Lord make us feel at home again in the songs and chants of the Holy Church and make us realize more and more what treasures in song and melody have been passed down to us from the fathers. May the German tongue also in this new fatherland not be deprived of the fame that it especially knows how to "sing songs to God in heaven. May an expert and warm friend of the old church melodies speak better and more thoroughly of them than has been done here. For truly, the way of singing of our fathers is worth investigating and talking about and praising.

F. L.

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### **The lusty little mouse.**

A Fable.

Why-was a young mouse saying to the old one-why shouldn't I eat the delicious bacon? I know well-

the old mouse continued-that one should beware of poison; but the bacon there is not poisoned. I have examined it very carefully and am convinced that it is not only harmless, but also a real heart booster.

Suppose, replied the experienced little mother, the bacon there would be harmless, but it lies in the trap!

Teaching: It may be, dear reader, that the sects, e.g. the Methodists, also have some good things, but don't be tempted by them-that is the bacon in the trap. M.

#### Mr. Nast

He makes us the offer, if we would print his exposition of the doctrine of Holy Communion in the Lutheran, which appeared in a certain number of the Apologist. If we were to print his exposition of the doctrine of Holy Communion in the Lutheran, he would include our refutation of it in his Apologist. We accept this offer with great pleasure and only hereby ask Mr. Nast to send us the number in question again, since we have lost it.

#### Ecclesiastical message.

We have just learned that a company of some 20 families has arrived from Franconia, which has purchased property in the state of Michigan about eight miles from Frankenmut, and will form a small Lutheran congregation there. This congregation has appointed Joh. H. Ph. Gräbner, who has moved with it, as its pastor, and intends to join the German Lutheran Synod of Missouri.

==>> The German Lutheran Synod of Indianapolis will hold its next meeting at the German Lutheran Zion Church, Franklin County, Indiana, on the third Thursday in September of this year.

I. G. Kunz, Clerk.

==>> Available in Fort Wayne are:

1. N. Veit Dietrich's house postilion in sermons on all Sundays and feast days gospels, the copy in marmonrtes leather neatly bound Hl,75.

2 Dr. Nic. Hlunnius: Gründliche und allgemein faßliche Darlegung der Glaubenslehre der evangelisch-lutherischen Kirche, the copy neatly bound in marbled leather 624 Cts. Dr. W. Sihler,

Lutheran pastor in b'ord Inä.

#### Receipt

For the Lutheran Heathen Mission on the CasS River, Michigan, the undersigned has received:

1. from the Lutheran congregation in Neudettelsau, Ohio, \$6.00.

2. " " " " Monroe, Michigan, \$27,53.

3. from the same " " \$5 .00.

4. from the Nuremberg Central Association \$346.21.

Summa: \$384.74.

Also, some clothing and three bundles of spun sheep's wool have been given by several MissionS friends in Monroe, Mich. for the Gentile children taken into education and instruction.

Wilh. Hattstädt, Lutheran pastor in Monroe, d. Z. Cassirer for the Lutheran heathen mission on the Cass River, Michigan.

#### Paid:

1st half of the 3rd year Mr. Krudup.

2. " " " " Messrs. Briegl, I. Drege, Eck

hardt, Einwächter, I. Koch, F. Prutz, H. Spörl, Weck- esser, Ad. Weydemeyer.

3. Jahrg, Messrs. I. Conrad, Past. A. Conradi, Hüls- kotier, Past. Hattstädt (2 Er.), Oaoä. rsv. na, Lehmann, Walther.

4. Jahrg, Messrs. vanä. rev. m. Lehmann and G. Netterer.

By No. 7 4th year. Mr. Past. Joh. Jsensee.

Received for the Luther. Heathen Mission on the Cass River, Mich. from the congregation served by Rev. Wyneken in Baltimore, Md., \$15.50. and from Mr. U. in S. \$1.00.

**Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.**

**God with us!**

Yet with his army Our strong hero of victory remains, And his word the right doctrine, Which in the end keeps the prize;  
Nevertheless, faith must triumph, who trusts the word alone, and the dragon must succumb in the deepest torment of hell.

May all the devils mock against God's only Son, May all the fanatics speak mockingly of the Anointed One, Yes! when the world unites against  
God's flock of children: Zion remains firmly established, Zion remains forever.

May they venomously revile us, We endure every taunt;  
If they pervert God's word, Our God will not bear it: He will punish the deceivers who harden their own hearts, And lure so many of his sheep away to  
destruction.

Yes, these are the last times, Already the last woe begins. Let us pray, watch, fight, That the Lord's will be done, Till we see Christ coming Glorious  
with trumpet sound, That we may stand before him Blessed with all the saints.

Come, Lord Jesus, stand your own, hated by the whole world.  
Ah! hear our weeping, Ah, lighten our burden. But you must overcome, to you be eternal praise and glory. Come, Lord Jesus, let us find rest in your  
sanctuary.

Hermann Fick.

**The Lutheran Church and the Fathers of the Holy Communion. Holy Communion.**

In response to an essay by Mr. Nast.

Mr. Nast had promised, as we mentioned in the previous number, to make us better acquainted with  
the Church Fathers

than we had become in Leipzig. In the 447th number of the Apologist, Mr. Nast has really paid for his air  
of instructing us. In it, he shares an essay under the title: "Zur Belehrung des. Walther." Whether this  
really established the reputation of great scholarship in which Mr. Nast intended to place himself, and  
whether he really snatched the palm from the University of Leipzig and won it for the Methodist scholarly  
society in Cincinnati, will be shown in the following.

The first assertion that Mr. Nast makes to prove that the Church Fathers did not teach about the Lord's  
Supper is that it is Lutheran. The first claim Mr. Nast makes to prove that the church fathers did not teach  
Lutheranism about the Lord's Supper is,  
that they had taught "neither the Roman transubstantiation nor the Lutheran consubstantiation". As much  
as it endangers Mr. Nast's reputation as a scholar, we must immediately declare for the sake of truth that  
unfortunately Mr. Nast himself does not know the Lutheran doctrine of the Holy Communion and that  
therefore his whole fight is directed against a phantom. Unfortunately, Mr. Nast himself does not yet know  
the Lutheran doctrine of the Holy Communion, and therefore his entire struggle is directed against a  
phantom, in which struggle, of course, it was impossible to gain honor, even if Mr. Nast had developed  
such great ingenuity and had been shy of such great erudition. Mr. Nast, who, as we have seen, always  
obtains his articles from the realm of science only at second and third hand, must also have been  
unfortunate with regard to the Lutheran doctrine of the Lord's Supper. The author of this article, Mr. Nast,  
is a member of the Lutheran Church, and he is a member of the Lutheran Church.

It is not proper that the student wants to instruct his teacher, but in a case like the present one we hope  
to be forgiven if we prefer truth to propriety. Know then, Mr. Nast, that the doctrine of consubstantiation  
(or as a learned Methodist wrote in the Apologist some time ago, of contrasubstantiation!!) has not been  
accepted by the Lutheran Church, but has always been expressly rejected as a thoroughly unbiblical  
doctrine. If the transubstantiation, which the Roman church teaches, means as much as the  
transformation, by which bread and wine

On the other hand, consubstantiation means such a change by which two beings are mixed into one  
another to form a new double being, so that bread is united with the body and wine with the blood of  
Christ in Holy Communion. This is a gross, disgusting change, in which two beings are mixed into one  
another to form a new double being, so that bread is united with the body and wine with the blood of  
Christ in Holy Communion, just as water is united with wine when the latter is put into the former.) This  
crude, disgusting, the most sacred mystery of the sacramental presence of Christ in the Holy Communion  
into the flesh. This gross, disgusting conception of the sacramental presence of Christ in Holy

Communion, which drags it down into the flesh, has always been an abomination to the Lutheran Church, far from ever being taught. Among other things, it says in the *Formula Concordiae*: "They (the Lutherans) confess, according to the words of Irenaei, that in this sacrament there are two things, one heavenly and one earthly, therefore they hold and teach that with the bread and wine the body and blood of Christ are truly and essentially present, administered and received, and although they do not believe in transubstantiation, i.e., an essential transformation of bread, they do not believe that there is a transubstantiation. Although they do not believe that there is an essential transformation of the bread and wine into the body and blood of Christ, nor do they believe that the body and blood of Christ are *locally*, i.e. spatially, enclosed in the bread, or otherwise persistently united with it apart from the partaking of the sacrament, they do admit that through sacramental unity the bread is the body of Christ. †) (Repetition. Art. 7.) Furthermore, it says there: "But when Dr. Luther or we use this word, spiritual, in this transaction, we understand by it the spiritual supernatural, heavenly way, according to which Christ is present at the Holy Communion, not only in the sacrament, but also in the body of Christ. By this we reject the Capernaïtian thoughts of the crude carnal presence, which is attributed and imposed on our churches by the sacramentarians, above all our manifold public testimonies, in which sense we also speak of the body and blood of Christ being spiritually received in Holy Communion. Communion is received, eaten, and drunk spiritually, although such partaking is associated with

\*) Others use the comparison with artocreas here.

†) These words are included in the Concordia Formula from the Wittenberg Concordia of 1536.

is done with the mouth, but the manner is spiritual." (Ib.)'

For the benefit of Mr. Nast and for further information of our dear readers about the actual doctrine of our church, the following concise testimony of the godly Gerhard may find place here. "When we confess," writes the same, "that we believe a true, *real* (*realem*), and essential presence of the Body and Blood of Christ, we do not at all suppose an *incorporation* (*impanationem*), or incorporation, or consubstantiation, or a physical (natural) inclusio, or a local presence, or the *delitescantiam* of a small body under the bread, or a substantial transformation of the bread into the body, or a continuing attachment of the body to the bread apart from the use of the Lord's Supper, or a personal union of the bread and body. Rather, we believe, teach, and confess that after the institution of Christ Himself, in a manner known only to God, but incomprehensible to us, the body of Christ is truly, really, and essentially presently united with the bread of the Lord's Supper, as with the means ordained by God, so that by means of that bread we take and eat the true body of Christ in the high mystery. This presence is called sacramental, not because it is merely a *symbolic* presence represented in outward signs, but because in this mystery something heavenly is communicated and given to us by means of outward symbols. \*) It is called, secondly, a true and real presence, so that the figurative, pictorial, and merely imagined (*repraesentativa*) presence is excluded; it is called, thirdly, an essential presence, so that the opinion is excluded of a mere power (or efficacy, *efficacia*) of the body of Christ present in this mystery; it is called, fourthly, a mysterious (mystical) presence. A mysterious (*mystica*), supernatural, and incomprehensible presence, because the body (and blood) of Christ in this mystery are not present, distributed, and received in a way of this world, but in a mysterious, supernatural, and incomprehensible way." (See: *Harmonias Evangelistarum* etc. contin. a J. Gerharo. Oap. 01,XXI. b'ol. 784. lă. Hoteroă.)

From this the reader can see that our Mr. Nast in any case did not stand on his own feet when he attributed the doctrine of consubstantiation to the Lutheran Church, but that he probably attributed this to some mischievous person in badly applied good-naturedness. However, this is easy to forgive Mr. Nast, since, as is well known, he came to America in an unconverted state and therefore, of course, had not felt any calling to study Lutheran dogmatics thoroughly until then. Not knowing something is not a disgrace (that is the common lot of mortals), only not wanting to learn something necessary is shameful. But Mr. Nast will certainly not let this be said of him, and from now on he will especially memorize the above very instructive passage from Gerhard.

As far as the second point is concerned, namely the teaching of the Church Fathers on the Holy Communion. For the honor of Mr. Nast, we would like to

This is the essence of a sacrament, as baptism and the Lord's Supper are called.

We can gladly assume that he did not see this with his own eyes either and therefore let himself be misled by some unknown author, such as d'Aubigne, but with the best will in the world we cannot completely absolve him of deliberate falsification, which really seems to have become second nature to him. First of all, it is obviously a dishonest stratagem that Mr. Nast uses when, before presenting the passages of the Church Fathers, he states the principle "that the Church Fathers wrote in a style overloaded with poetic imagery; and that their rhetoric consisted largely in hyperboles". In this way, he tries to pull the wool over the eyes of his readers that if they want to understand the Lutheran doctrine of the Holy Communion in the Church Fathers, they should read it. An intelligent person knows, of course, that it is not enough to say that this author is rich in images, and that therefore not all his words are images, but that there are certain rules according to which it must be decided where an author uses an image and where he uses the actual manner of speaking. Mr. Nast, however, deals here with the church fathers as the rationalists do with the Bible. They also know how to masterfully banish the most important teachings of Scripture, such as those about reconciliation, the devil, etc., from Scripture by speaking a lot about the Oriental imagery of Scripture. Probably, Mr. Rasten is still attached to such surreptitious ways from the time of his unbelief. This alleviates his guilt a little, because ingrained illnesses do not disappear so suddenly, but at least from now on Mr. Nast should watch over himself more that he does not fall back into the old nature, since this is least appropriate for a new founder of religion.

A second fluff to which we must call Mr. Nast's attention is that he says he wants to "cite passages which proved that the first church. . . regarded bread and wine merely as symbols, emblems, and seals of redemption through Christ's death," while he also does not cite a passage in which a church father claims that the earthly elements in the holy sacrament are mere symbols or signs. Sacrament are mere symbols or signs. We must confess that this is again such a strong piece of falsification that we are tempted to chastise Mr. Nast severely for it. Let it suffice, however, to explain to him herewith that the whole series of his quotations from the Church Fathers proves nothing, nothing at all for the Reformed and against the Lutheran doctrine of Holy Communion. The controversy is not whether bread and wine are signs in the Holy Communion, but whether they are signs. The dispute is not whether bread and wine are signs in Holy Communion, but whether they are mere signs. The Lutherans also maintain the former, as Mr. Nast can easily see from the little old Württemberg Catechism, but we deny the latter. We claim that

the dove which hovered over the head of Christ in the Jordan was a sign of the Holy Spirit. We claim that the dove hovering over Christ's head in the Jordan was a sign of the Holy Spirit. We maintain that just as the dove hovering over Christ's head in the Jordan was a sign of the Holy Spirit, and just as the Holy Spirit was really present under this sign, so that one could say, pointing to the dove, "This is the Holy Spirit. In the same way, the bread and wine in the Holy Communion are signs, symbols, and symbols of the Holy Spirit. Even so the bread and the wine in the holy supper are signs, symbols, 2c., but not mere empty signs, but the body and the blood of Christ are really present under these signs, because the Lord, who does not lie, as certain people do, has said: "This is my body, this is my blood."

Would Mr. Nast be familiar with the rules of Aus

If he had trusted a writer's statement, he would not have committed such folly as the present one and drawn the conclusion that the church fathers call the elements signs, therefore they are mere signs. This does not follow at all. Note: If a writer says something minor about a matter in one place and something important in another, this is not the right interpreter, who now subtracts the important from the minor, but who takes both together and finds in them the whole of the teaching of his author.

We have now given our readers the right key to understanding the church fathers, so we do not consider it necessary to discuss Mr. Nast's alleged proofs individually. Keeping in mind what we have said, we hope that everyone, even without our further assistance, will easily see through the dodges that the apologist makes in order to mislead his readers. We only want to mention that even the famous university professor Neander in Berlin, although he is not at all fond of the Lutheran doctrine, has to admit of Tertullian, who still seems to teach most Zwinglian, that the same "was hardly able to regard the sign as a mere sign of the divine cause." (See Antignostikus, I. o. p. 519.) This concession must be of special weight for Mr. Nast, since he has referred precisely to Neander in the doctrine of the Holy Communion. The same one has referred to Neander in the doctrine of Holy Communion.

In passing, we would like to draw the attention of the "apologist" to his self-knowledge to a falsification, which he allowed himself again in the number mentioned above. We had cited two striking proofs from Ignatius. But what does the "apologist" do? He tries to invalidate the first in a lame way, but he passes over the second passage, which does not allow any distortion, dryly, and yet he continues with the words: "The next testimony that the "Lutheran" cites is from Justinus Martyr. How, Mr. Nast, is that the next one? Why don't you look it up? Did you not find the other passage from Ignatius: "It is One flesh of our Lord JEsu Christ lind One cup in union with fine blood"? Of course, mau prefers to pass over such a passage than to try in vain to interpret it in a good Zwinglian way.

Since we are about to travel to the conference, however, we must postpone sharing such passages from the Church Fathers cited by Mr. Nast, which prove irrefutably that they did not consider the elements to be empty signs, but rather the bearers of the body and blood of Jesus Christ.

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(Submitted.)

### **Methodism.**

Not far from our present church is another older one, the majority of whose owners are members of the Lutheran congregation of Neumelle. The Methodists sneaked into that church without first asking our congregation for permission, and held services there. Since our congregation had to fulfill the commandment of the Lord: "Beware of false prophets," it instructed its leaders to close that church and to send a teaching to the Methodists.

The Methodists were forbidden to worship in that church. Nevertheless, the Methodists with their preacher broke into that church on Sunday, July 25, 1847, after the lock was taken down.

We hereby bring this to the knowledge of our fellow believers, so that everyone may recognize the Methodist sect all the more accurately from its fruits.

The leaders of the Neumelle Lutheran congregation, St. Charles County, Missouri.

August 8, 1847.

Friedrich Kemmer, Franz Heinrich Kämper.

Among the burglars were Methodists of the holiest sort, who pretend to be already perfectly blessed. One would think that they would still have had so much conscience and lawfulness that they would not enter a church whose entrance was expressly forbidden to them by the majority of the owners. But what does the devil care about lock and letter if he wants to set up his shameful idolatries; what does the Methodist spirit of murder ask for the discipline and order of the Holy Spirit if he can only seduce souls? Hear the judgment of the Lord on the uncalled Methodist preachers: "Verily, verily, I say unto you: He that entereth not in at the door of Vit's sheepfold, but goeth in elsewhere, the same is a thief and a murderer." Joh<sup>1</sup>IO, 1.

According to the laws of the state, if we sued the Methodists for breaking into the church, they would be punished just as if they had broken into a store. We, however, leave the judgment to God.

Thanks be to the Lord that the false Methodist prophets in their hatred against the Lutheran Church are more and more taking off their glittering sheep's clothing, and are now already standing quite obviously as ravening wolves before everyone's eyes.

Preserve us, O Lord, in thy word, And prevent the murder of thine enemies, Who would overthrow Jesus Christ, thy Son, from thy throne.

Hermann Fick.

### **From a German private correspondence.**

Mollen in Lauenburg, May 29, 1817.

What about our general church conditions? The fate of the Berlin General Synod has probably also become known to you. There the Union broke the baton over itself. It was its concern to issue an ordination form binding on all preachers of the united church, and there it has now drawn up one that must deeply pain even every believing Protestant Christian, let alone a Lutheran. The Augsburg Confession was of course

The apostolic creed, too, because of the "born of a virgin - gone down to hell"- and now one has put together one from scriptural passages, in which not only the above two articles, but also the unambiguous confession of our Savior is missing! The friends of light have been very pleased about this - all believers mourn. The King of Prussia, however, will certainly not let himself be carried away by his theologians, among them, unfortunately, a Nitzsch and Julius Müller. Harleß is a notable champion of the good cause. Incidentally, it is good that all those who only want to see must now open their eyes. It will soon be over with the friends of the Light and the German Catholics; people are still getting into each other's hair. A crisis has arisen in the Gustavus Adolphus Society. As is well known, Rupp from Königsberg was not admitted as a deputy at the Berlin general assembly. There was a terrible hullabaloo about this, and almost all the associations came out in favor of Rupp. Many have therefore completely renounced the association, others have founded a special ecclesiastical one. Well, the Lord has not yet abandoned his church and will still make our dear church a blessing. Let us only hold fast to the confession and carry our own souls in our hands.

### **Victory of Christian frankness.**

After the happily concluded Seven Years' War, Frederick the Great was particularly fond of seeing the old General von Ziethen among his table companions, and if no princely persons were present at the time, he always had to sit at his side first. Once he had him invited to lunch on Char Friday; Ziethen, however, excused himself that he would not appear, as he always went to Holy Communion on this high feast day, and then liked to remain in his devotional mood, in which he could not be interrupted and disturbed.

The next time he appeared at the royal table in Sanssouci, and the conversation had soon, as usual, taken a cheerful, witty course, the king jokingly addressed the question to his closest neighbor: "Well Ziethen, how did the Holy Communion of Char Friday get to Him? Did He also properly digest the true body and blood of Christ?" A loud mocking laughter resounded through the hall of merry guests. Old Ziethen shook his gray head unwillingly, stood up, and after bowing low before his king, addressed the following words to him in a loud, firm voice:

"Your Majesty knows that I have feared no danger in war and have resolutely dared my life for you and the fatherland wherever it mattered. This

I am still animated by this desire today, and if it is useful and you command it, I will obediently lay my gray head at your feet. But there is One above us, who is more than you and me, more than all men, that is the Savior and Redeemer of the world, who died for you and bought us all with his blood. I will not let this saint be touched and mocked, for on Him rests my faith, my comfort and my hope in life and in death. In the strength of this faith, your brave army fought bravely and won; if Your Majesty undermines this faith, then you undermine the welfare of the state at the same time. That is certainly true. Hold to your graces!"

The king was visibly moved by this speech. He stood up, extended his right hand to the brave Christian general, put his left hand on his shoulder and said with emotion: "Happy Goat! Would that I too could believe it! I have respect for His faith. Hold it tight; it shall not happen again."

A deep, solemn silence fell. No one had the courage to speak a word. And since, after such a serious scene, even the king could not find a suitable transition to another conversation, he raised the table, albeit only in the middle of it, and gave the sign of dismissal. But he held out his hand to Ziethen with the words: "Come with me to my cabinet!"

What the king and Ziethen spoke to each other when they were alone is not known; but this is known, that since that time the king treated old Ziethen with the greatest attention and tenderness, constantly saw him with him, and after his death, as he was less satisfied with the morale of the army, repeatedly said: "My old Ziethen was right after all. Give me back the army I had in the Seven Years' War."

#### **Laying of the foundation stone.**

On the 5th of this month the cornerstone was laid for the second church of the local German Lutheran congregation of the Unaltered Augsburg Confession, corner of 11th Street and Franklin Avenue. This news to our friendly brethren in the distance.

#### **Display.**

To the preachers of the St. Louis Conference District of the German Lutheran Synod of Missouri, Ohio, & other states, notice is hereby served that this year's conference will be held at Altenburg, Perry Co, Mo, August 18-20. Landing on the Mississippi is Wittenberg's Landing, e. 100 miles below St. Louis.

## **Register for the third year of the Lutheran.**

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